THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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Spring.

To most lovers of poetry, the word *psalm* is a stumbling-block and an offence. Will they permit us to invite their attention to a Hebrew Melody—an ode descriptive of the Spring, written some thousands of years ago by a Syrian monarch of devout character, but of poetic genius far surpassing that of the Persian Hafiz or the Teian bard. The ode is inscribed to the DEITY, the JEHOVAH of the Jewish nation.—*Eclectic Review.*

Te decet hymnus.

PRAISE on Thee, in Zion-gates,
Daily, O JEHOVAH! waits.
Unto Thee, O GOD, belong
Grateful words and holy song.
Unto thee, who hearest prayer,
Shall the tribes of men repair.
Though with conscious guilt oppress'd,
On thy mercy *still I rest.*
Thy forgiving love display!
Take, O LORD, our sins away!

Oh, how blessed their reward,
Chosen servants of the LORD,
Who within thy courts abide,
With thy goodness satisfied.
Dear the sacred joys that spring
From the service of our King!
But how dire thy judgments fell,
Saviour of thine Israel,
When thy people's cry arose,
On their proud and impious foes!

Thou the hope and refuge art,
Of remotest lands apart;
Distant isles, and tribes unknown,
Mid the ocean waste and lone.
By thy boundless might set fast,
Rise the mountains, firm and vast.
Thou canst with a word assuage
Ocean's wild and deafening rage,
Sounding like the tumult rude
Of a madden'd multitude.
When thy signs in heaven appear,
Earth's remotest regions fear;
And the bounties of thy hand
Fill with gladness every land;—
Those who first the morn descry;
Those beneath the western sky.

Thou dost visit earth, and rain
Blessings on the thirsty plain,
From the copious founts on high,
From the rivers of the sky.
When thou hast prepared the soil
For the sower's hopeful toil,
Then again the heavens distil
Blessings on each terraced hill,
Whence the gath'ring waters flow
To the trenched plains below.
Soften'd by the genial showers,
Earth with plenty teems; and flowers,
Types of promised good, appear.
Thus thy goodness crowns the year.
Thus the clouds thy power confess,
And thy paths drop fruitfulness;—
Drop upon the pastoral plain,
And the desert smiles again;
And the hills with plenty crown'd,
Are with gladness girt around.
White with flocks the downs are seen;
Cultured vales with corn are green;
And the voice of song and mirth
Rises from the tribes of earth.

DOCTRINAL.

THE OBJECTS OF FAITH.

THE general and adequate object of faith is, all the truth revealed by GOD in the Holy Scriptures. There is a sort of general faith which answers to this description, and which by a sure persuasion resolves that whatever things are made manifest in the word of GOD, are most true. But this general assent of faith cannot justify; because justification* brings with it peace of conscience, purification of heart, free access to GOD, and many other privileges, of which, doubtless, any one may be void, notwithstanding his firmly believing the whole Scripture to be true and inspired by GOD: for the devil himself knows the Scriptures, and acknowledges them to have proceeded from the Author of truth. Therefore, in this general object of faith, viz. the word of GOD, there is one special and main object which is principally to be considered by a believer, and to which all other things that are delivered in the Scriptures have a certain relation and reference, as Durandus speaks, in Prolog. Sent. And this object is, CHRIST JESUS in the character of a Mediator and Saviour, which is intimated under his very names; for *Christ Jesus* means nothing else than—*anointed Saviour.*

Now it is clear from the Scriptures, that he is the principal object of faith, and that all other things which are delivered in the Scriptures regard CHRIST as their end and aim. John v. 39, *Search the Scriptures, they testify of me;* and a little after, *Moses wrote of me.* So in Luke, ult. ver. 44, *All things must be fulfilled which are written in the law of Moses, and in the Prophets, and in the Psalms concerning me.* So it is affirmed concerning the whole law, that it was a *Schoolmaster to bring us to* CHRIST. Him the prophets described; Him the ceremonies of the law shadowed forth; Him, in short, with all his benefits, the Gospel offers and exhibits to us. The Apostle, therefore, has rightly placed, as the special and principal object of faith, not the Word of GOD in general, but CHRIST JESUS our Saviour and Mediator, who is principally regarded by a believer, and to whom all things in Scripture have reference.

Now from hence it follows, that the proper and principal act of justifying faith, is the apprehension and particular application of the gratuitous promises which are offered to believers in this Mediator, CHRIST. Which particular and justifying faith includes general faith; for if it should waver in general concerning the truth of the divine word, it could not confide in particular concerning the promises made to us in CHRIST the Mediator; but it justifies, not so far as it assents in general to the divine word, but so far as it is applied to this its principal and peculiar object, viz. to the promises of grace in the Mediator.—*Bishop Davenant.*

DENIAL OF CHRIST'S GODHEAD.

A BELIEF of the deity of CHRIST is not only inseparably connected with the Christian's *experience*, but is essential to the *general maintenance of his creed.* That this is true, however, is still more clearly proved by the notorious fact, that a denial of that doctrine is ever accompanied by a corresponding degeneracy of religious sentiment, in relation to other important particulars in the system of Christianity.

Those who allow that GOD was manifest in the flesh—that the ONLY-BEGOTTEN SON was clothed with humanity, and died on the cross to save us—are naturally impressed with the malignity of sin and with the weight of its eternal consequences, which called for *such* a surrender, for such a sacrifice. But to the unbeliever in the deity of the Son of GOD, *sin* is no longer a mortal offence against a Being of perfect holiness. It assumes the softer name of "moral evil." The existence of it is ascribed to the Creator himself, and in connexion with its punishment, it is even regarded as forming one part of a providential chain, which is destined to terminate in the happiness of the sinner. Satan is transformed, from the father of lies, a murderer from the beginning, the deceiver, accuser, and destroyer of men—into a harmless metaphor—a mere figure of poetry. Hell, of course, is robbed of its deepest terrors, and is treated of, not as a place of eternal punishment, but as one of temporary and corrective suffering—a purgatory provided in mercy, rather than ordained in judgment.

With these unscriptural views of sin, its author, its origin, and its effects, is inseparably connected a partial and inadequate estimate of *the law of righteousness,* which sinks down from the high and consistent level, maintained in Scripture, of *universal godliness;* and while it still borrows something from Christianity, gradually assumes the shape of a worldly, though plausible, moral philosophy.

Since man is no longer regarded as a fallen and lost creature, prone to iniquity, and corrupt at core, but as a being essentially virtuous, it is plain that he can no longer be considered as standing in need of redemption. That word may, indeed, in some metaphorical sense, find its way into the creed of those persons who reject the deity of JESUS CHRIST. But the doctrine of *pardon through faith in his blood* is dismissed as unnecessary and absurd; *unnecessary,* because we are *not* under the curse of the law; *absurd,* because it is inconceivable that a mere man, "weak and peccable like ourselves," could possibly atone for the sins of the world.

In like manner, the doctrine of a spiritual influence, freely betowed by a glorified Saviour for our conversion and sanctification, is discarded as untenable. On the one hand, such an influence is no longer required; on the other, the greatest of merely human prophets can have no power to bestow it. Since, indeed, the divine character and inward operation of the HOLY GHOST, are intimately connected, in the system of revealed truth, with the deity and atonement of CHRIST, it naturally follows that the latter doctrines cannot be forsaken, without the surrender of the former. In point of fact, they usually disappear at the same time, or in rapid succession, from the creed of the skeptic.

Lastly, since the Bible has explicitly declared the several doctrines, to which we have alluded, its plain declarations (in order to meet these novel views) must now be interpreted, as harsh, unnatural metaphors—as strained, oriental figures. Hence its authority is gradually weakened, and although perhaps it is still allowed to contain much true history and some divine doctrine, it descends from its lofty station of a volume truly "given by inspiration of GOD." No longer are its contents food for daily, pious meditation; no longer is it the test by the *simple* application of which, all questions in religion must be tried and determined. On the whole, revelation is marred, and religion becomes a wreck. Man is left to the perilous guidance of his own perverted reason, and must steer his course through the ocean of life, *without the true rudder.*

It may perhaps be objected that the degeneracy of religious sentiment, to which we have now adverted, attaches chiefly to the *lowest grade* of faith in relation to the person of CHRIST; and this is certainly true. Nevertheless, it is, I believe, in various degrees, the inevitable accompaniment of every system which does not include the doctrine of his deity; and the lower we fall in our estimate of Him, the greater and more conspicuous this degeneracy becomes. The lines which separate the different classes of persons, who reject the deity of CHRIST, are of a finite breadth and easily passable. The broad, impassable distinction—the *infinite* difference of opinion—lies between those who confess their Saviour to be GOD, and all who regard him only as a creature.—*J. J. Gurney.*

THE ATONEMENT.

PEOPLE may hold this doctrine who never felt the guilt of sin, their own sore, and the plague of their heart; but let a man see himself a *sinner,* contemplate the infinite purity and justice of GOD, and the awful strictness of his *law;* and then he will feel that in heaven, in earth, in time, in eternity, there is neither hope nor help for his soul, if he have not a Sacrifice to bring to the Divine Majesty, of merit sufficient to atone for all his crimes, and give him a right to an inheritance among them that are sanctified. It is trifling with conscience to talk of confiding in the *Divine benevolence,* while the fragments of a broken law are every where lying under the sinner's feet.

A. C.'s mind, while he was looking for redemption through the blood of the covenant, was imbued with divine fervor; he *ran* the ways of GOD's commandments, and was exemplary in every part of his conduct, as well as fervent in his devotion; but when his faith in the atonement was for even a short time staggered by subtle insinuations, his devotion was damped, his spiritual affections paralyzed, he grew weary of a *cross* which he had no strength to bear, and though he was preserved from all outward sin, and was orderly in his deportment, piety toward GOD no longer triumphed, he lost all comfort, and indeed all prospect of it, and became good for nothing. This was not a solitary case: all who have abandoned the doctrine of CHRIST *crucified* for the sin of the world, have been affected in a similar way. Those brought up in the opposite creed, seem to suffer less from it than those do who apostatize from what is called the *orthodox faith.*—*A. Clarke's Autobiography.*

CHURCH PRINCIPLES.

UNESTABLISHED EPISCOPACY.

THE following deliberately formed and expressed opinion of a distinguished English Congregationalist minister, concerning the effects of a seecession of Episcopal clergy from the Church of England *as an established* Church, is worthy of regard.

The Evangelical Clergy are now a considerable body; they include in their number some connected with the higher classes; several of them are distinguished by superior talents; and all have enjoyed, and many have improved, the immense advantages of thorough education. As a body, whatever may be thought of their theological attainments, systematically considered, they are unquestionably distinguished, in general, by fervent and unaffected piety, great simplicity of motive, and eminent purity of life. From their situation, as connected with the Establishment, they possess a sort of *accidental* superiority over the ministers of other sects; their movements would therefore be more observed, whether intrinsically more deserving of observation or not. They might produce, from this circumstance, an effect upon the nation, and especially upon the higher classes, which the movements and the ministers of no other denomination could produce. Suppose, then, that these men in a body, or in very large numbers, should give a practical proof of their devotion to GOD by separating from the Establishment—condemning the evils by which their Church is at present defiled, and lifting up their voice against the "alliance" that occasions them;—supposing them to keep together, still in love with some of their institutions, and to present a picture of Episcopacy without its pomp, and of the discipline of their Church without its corruptions; I cannot but consider that the attention of thousands would be drawn to the subject of religion, who are now invulnerable to every attack; who are shielded by the panoply of their rank, their education, and their habits; their pharisaical pride, or their infidel indifference. The novelty of the spectacle would excite attention; attention would lead to inquiry; and inquiry would terminate in attachment. Many who are now the persecutors of the "evangelicals," would be roused by the supposed movement to examine that which they condemn without understanding; and contempt and ridicule would give place to feelings and sentiments of an opposite description. The nation at large would be led to the *religious* aspect of the question as connected with the Establishment, rather than the *pecuniary,* which at present is far too exclusively entertained. The men themselves would be carried farther than they might at first contemplate, and others would be excited by their example both to reformation and to zeal. They would produce an effect, I think, on the Government and on the country, which would incalculably accelerate the coming of those religious reforms *in* the Establishment and *out* of it, which *must* come before any prospect can be entertained of the speedy subjugation of the world, or the permanent triumph and purity of the Church.—*Two Letters by Fiat Justitia,* p. 56–58.

CONSISTENT CHURCHMANSHIP.

THE writer above quoted, says elsewhere of the Church of England, referring to features in its policy which distinguish it as *Episcopal* and not as *established.*

If, indeed, it claims to be itself exclusively the Church—if it un-churches all other Churches, and un-ministers all other ministers, IT IS CONSISTENT; and those *who believe this* may consistently belong to it:—to all others, however, *whether belonging to it or not,* who admit other denominations to be parts of the Church, and the "orders" of their ministers to be "valid," it must appear to be an institution decidedly "sectarian," and, so long as it exists as it is, to be an obstacle to the fulfilment of the prayer of CHRIST, and to the visible union of "his body, the Church."—*Ibid,* p. 74.

This view of 'consistent' Churchmanship is discordant with his own more comprehensive views of Christian fellowship. He feels compelled to dissent. For, says he elsewhere,

"Were I to enter it, I must do so at the expense of all visible fellowship with every other Church; I must practically profess to unminister all those faithful and holy men with whom I have delighted to associate, and whom GOD has conspicuously honored and blessed;—to say nothing of acknowledging as his ministers, hundreds of others who are utterly ignorant of the Gospel, or who habitually pervert it, and whose influence on the piety of the people is like a blight and a curse."

These obligations he regards as strong objections, of which he says:

"They take in my mind the form of principles; they compel me to dissent as a matter of common honesty, without any pretensions to very elevated conscientiousness. It is very evident, that so long as I retain these opinions, [such views of the pretensions of the Church,] I could never be a Churchman,—or never consistently. No man, who thinks and feels in the same way, has any honorable alternative *but* to dissent.—Such dissent no Churchman whatever can condemn; he must rather feel that *conformity* under such circumstances would deserve condemnation. He might think the opinions themselves mistaken and groundless; but, as to its being wrong to act upon them, he cannot believe it. The most devoted Conformist, in proportion as he loves his Church, must pray for it to be delivered from those who could give it nothing but a false and hypocritical support."—*Ibid,* p. 47, 48.

ECCLESIASTICAL.

THE PRESENT ARCHBISHOP OF CANTERBURY.

IT has, ever since the troubles of the seventeenth century, been the understood object of successive British cabinets to select for the responsible function of Metropolitan of England, an individual of tried wisdom, moderation, and courteous habits, lest in so powerful and influential a station the slightest rashness should endanger the peace of the Church and nation. And never assuredly was there greater need of those qualities than at the present moment: and this, not only in consideration of the hostile aggressions against the Church, the increased number of dissidents of all persuasions, and the wish expressed in many quarters to desolate our venerated Zion; but in regard also, and perhaps chiefly, to the well-known differences among her own members and clergy. Much will depend upon the justice and wisdom of the measures which shall be pursued during the next few years in high places as to whether the Church, whatever may be its political condition, shall grow in unity within itself, or be distracted and torn asunder by intestine divisions.

In consequence of the state of the times and other circumstances, the ecclesiastical appointments which took place about four years and a half since, on occasion of the death of the late Archbishop, may be justly considered as among the most important of any which have occurred for many years in the annals of our Church. We thus announced them at the time: "The Bishop of London (Dr. Howley) succeeds to the Archbishopric of Canterbury; an office in which the mild and tolerant character of this highly learned and devout prelate will be a pledge to the country for the general character of his ecclesiastical government. . . . . The choice of Government, for the See of London, has fallen upon the Bishop of Chester, (Dr. Blomfield,) whose well-known zeal, learning, and ability, directed as they are most indefatigably to the duties of his high station, eminently qualify him for this most arduous appointment. . . . . The new Bishop of Chester is Dr. Bird Sumner; a name which we need not introduce to our readers, except it be to express with them our hearty thanksgivings to GOD, that the choice has fallen on a clergyman so eminently calculated, by his piety, his talents, and his character, to adorn the Episcopal office." We see no cause in 1833 to do otherwise than record the confirmation of our anticipations of 1828. More it were not decorous for us to say, except to add generally, that though church work is proverbially not rapid, it certainly has not during the present archiepiscopate stood still; and some of the measures, or intended measures, which have of late, from time to time, been brought forward, inadequate as they were to meet the necessities of the case, were far more considerable than any thing that had been contemplated by the heads of the Church for many years. The Church Building Bill was a large and salutary measure, though experience has proved that yet more is requisite; the difficulties, expenses, and formalities being in many cases still too great for the exigencies of many poor and thickly peopled districts. The abortive Plurality Bill, though far too scanty, would yet have imposed restrictions on cumulation and non-residence by no means inconsiderable. The elaborate and honest report on the ecclesiastical courts does great honor to its compilers; and the bill or bills which are expected to spring from it will conduce to improved arrangements of ecclesiastical jurisdiction; the Archbishop of Canterbury making very considerable sacrifices for the attainment of that object. The act enabling ecclesiastical corporations to augment their poor livings was also, so far as it went, a valuable measure. The same may be said of some other recent bills, or intended bills, and among them the English tithe-commission scheme, which was an undoubted improvement, and might have been a preparative for commutation, though, as a substitute for it, it was utterly unavailing.

We are not wanting then in gratitude to the Most Reverend Primate, by whom, or under whose sanction, these and other useful measures have been devised, and some of them carried into effect. Nor are we insensible that, while the public called for more, some of those with whom it was very difficult to negociate wished for less; and that his Grace has gained little good will with either. This indeed he needs not lay to heart; it is a portion which has ever fallen to the lot of those whose arduous duty it has been to occupy exalted stations in troublous times; and his Grace, we doubt not, views with as little concern—except for the parties themselves—the jealousies of those who oppose even his measured reforms, and account so mild an innovation as the late Plurality Bill destructive, as he does the brutal attack of a misguided mob, who beheld in a prelate proverbial for mildness, charity, disinterestedness, and kindness of heart, an object for their ignorant displeasure.—*Christian Observer.*

REFORM OF THE CHURCH OF ENGLAND.

IT is not a meagre bit-by-bit reform which will satisfy the exigency: what we think the Church needs and may obtain, and what it appears to us its true friends ought to implore in their petitions to the legislature; what, in a word, would constitute a reform conducive to spiritual efficiency—a reform at once extensive and conservative, would comprise some such particulars as the following:—A provision for a specific theological and probationary education for the clergy, as is afforded in all other Protestant Churches, and which might easily be arranged with the universities or cathedrals, or both; the diminution of undue secular inducements to take holy orders by persons who are not religiously addicted to the office, as in the temptation held out by sinecures, pluralities, non-residence, unreasonable emoluments, and, we may add, some fellowship qualifications, and other particulars; the total prohibition of plurality of benefices having cure of souls; the enforcement of residence, accompanied by suitable measures for making every benefice an adequate provision for a clergyman; the division of large parishes and the union of some small ones, so as to form convenient and manageable pastoral districts; increased encouragement to building or opening new churches and chapels in populous neighborhoods; the commutation of tithes for land, corn-rent, or some other source of fairly adjusted and permanent income, if such can be discovered; a better adjustment of the Episcopal revenues, so as to augment the poorer sees and supersede the evil of translations; with the division of the larger dioceses, and a diminution of some of the secular burdens which at present fall upon the bishops, so as to enable them to devote themselves with adequate care to the duties of their solemn function; a revision of the laws and customs of patronage, so as to place the presentation to a benefice under high responsibilities; some regulations respecting crown and episcopal patronage, so as to give to the whole body of the clergy, under due regulations and having regard to character and attainments, a fair prospect of arriving in succession at a benefice; a system of ecclesiastical discipline adapted to modern wants and habits; the extension of the ordinances of national religion to every part of the British empire.—These are but outlines: but we think that, if duly filled up, they would form such a large and perfectly safe measure of Church reform, as would, by the blessing of GOD, essentially benefit the present and future generations.—*Christian Observer.*

MISCELLANY.

PRESTON CHURCH, SUSSEX, ENG.

IN a valley of the South-downs, embedded in trees, stands the village of Preston. As you look down upon it from the unclothed and exposed hills that surround it, it presents all that nestling snugness and social compactness that render every collection of dwellings, so situated, picturesque to the eye, soothing and comfortable to the heart. The wide separation of the objects upon the hills around, continually tends to disperse the attention, to prevent its fixing and resting for a moment, while the bright masses of light thrown about by the broad mirror of the ocean, keep the feelings in an undefined and vagrant cheerfulness. But this brisk and lively state of spirits is altogether changed when, with startling surprise, you come upon a village like this, and have, as it were, the scattered objects of the landscape brought together at once, settling in a focus, uniting their cold separation into a warm fraternity of noble trees and collected groups of neighborly cottages, the village church in the midst, as if it were the great magnet that had drawn them all together,—the nucleus around which they had clung and crystallized.

With something of this concentrated and social feeling upon me, I descended the steep chalky road into the village of Preston on a Sabbath morning while the three small bells from the church tower were calling the villagers to prayer, with the gentlest notes of invitation and persuasion; not like the vehement and authoritative power of address thrown from the steeple over the streets of some populous town, but rather with notes affectionate and almost colloquial. A green field, with its calm and soothing surface, led to the church-yard, where the white-frocked peasants were gradually assembling. The church and all around it displayed the purest simplicity of taste and character. The building was of that beautiful style in use in the thirteenth century, when a delicacy almost feminine, produced the slim lofty window terminating in a gently pointed arch. The door-way of entrance was in the same character, receiving only a stronger form, and a little more of weight and dignity, from the few rows of simple and plain mouldings by which its arch was surrounded. The small tower at the western end arose but little above the roof, and while it claimed a decided pre-eminence over the other buildings in the valley, yet seemed to evade any competition with the greater elevation of the hills around it, leaving it to them "to raise the eye and fix the upward thought." For our ancestors were ever careful to appropriate the form of churches to their situations, using the lofty spire only where the flat continuing line of earth called for some object to excite elevation and sublimity of feeling. A small chancel terminated the eastern end of the building, and the whole was one of those humble edifices for worship which are so common in Sussex, and which possess, from their size and familiar style of architecture, very much of a *domestic* character, a *private* chapelry for the villagers considered as one fixed and resident family. This feeling, no doubt the true and proper one, is sensibly possessed and enjoyed in places like this that retain their early and patriarchal aspect. And by this habit of a limited number, well known to each other, *domesticating* themselves once a week, friendship and mutual interests and attachment are, no doubt, gently and imperceptibly produced and preserved among them. The church-yard was in perfect harmony with the edifice. Removed from all approach of noise and occupation, it seemed to retain the same character as the fields around it, differing only in its holy purpose and consecration, as being "the field of GOD, sown with the seeds of the resurrection." The lofty aspen poplars, and elm trees surrounding it, gave it that proper gravity and seclusion which, while they afforded the pleasure arising from beautiful objects of nature, brought gently to mind the serious appropriation of the spot. Among the recording notices upon the grave-stones, were some pleasing declarations of parental faith in the promises of the Gospel; and, on the other hand, of affectionate honor expressed by children toward their departed parents. The following strong and happy appropriation of Scripture words to himself and his own case, must surely have been a cure even for a father's sorrow—

> And JESUS said unto him, "Thy son liveth."
> *St. John* iv. 50.

while, in another quarter, the son erects the grave-stone to his father and his mother, and calls upon himself to preserve by night and by day, in action and in rest, the moral beauty of their living example—

> "My son, keep thy father's commandment, and forsake not the law of thy mother.
> "Bind them continually upon thine heart, tie them about thy neck.
> "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee."—*Prov.* chap. vi.

How strongly and profitably must well-chosen epitaphs like these speak the duty of faith and obedience to the reader, and "teach the rustic moralist to die."

The interior of the church preserved all the characteristic simplicity and repose that reigned without. It had no side aisles or any architectural display, save an arch of stone leading into the chancel. The lettered pavement of the nave recorded, as usual, people various in years and in station; and as I advanced toward the chancel, on a plain slab of Sussex marble, I found the following foot-worn inscription:

Here lyeth the Body of
Francis Cheynel Doct^r in
Divinity who deceased May
22^th An: Dom: 1665.

How much at variance with my feelings, and with the spot where I stood, were the recollections that came to me of the times and character of this extraordinary man, the most leading and violent of the Presbyterian clergy. After a life in which his mind became overwrought and disordered by furious engagements and fanatic controversy, he retired, it seems, to this quiet village on the Restoration. Stripped of his lucrative preferments, and without any scene for the exercise of his excited passions, he sinks to rest in this most peaceful spot. As the last days of Chillingworth were harassed by the irritations and unfeeling importunities of Cheynel, and the quiet of his grave broken by Cheynel's violent behavior, so, in seeming contrast, did the kindness of Providence afford a retreat so remarkably undisturbed as this village in which to pass the serious and sorrowing days of his last sickness, and gave to his grave that peacefulness and stillness which he had so sadly violated at another's.

Here, to his cure, did healing nature bring
This restless spirit of a fever'd age,
Whose fiery mind, o'erwrought with zealot rage,
Had need of all her gentlest quieting;
She strove his closing life from pain to save,
And placed the peace he wanted round his grave.

The chancel of a church is always the spot that makes us acquainted with the ancient and lordly possessors of the manor, the mysterious devices of their heraldry, and the rich memorials of their sepulture. On the northern side, within the rails of the altar, stands the tomb of one of the Shirley family, the possessors first of this property in the age of Elizabeth, and the more ancient possessors of other and more ample domains in another part of this county, inherited by marriage from the Lords de Braose, to whom the Conqueror gave such rich possessions in Sussex.

On the southern side of the communion table, and opposite to this tomb, are three beautiful stone seats placed in the wall, separated by slender shafts, and canopied with mouldings, used by the officiating Catholic clergy as places of rest during the interval of the services, or when particular anthems were singing, or for those whose turn and duties at the altar were not required. Their varying heights mark their appropriation to the differing dignities of the priests, namely, the *celebrant*, *deacon*, and *sub-deacon;* and their number, as well as graceful construction, implies how well provided this little village was with ministers of religion. This, indeed, its name (Priest-ton), as well as its history, would lead us to expect; for it was always attached to the monastery at Chichester, and, in ancient writings, is named 'Preston episcopi,' or Bishop's Preston, and, no doubt, received many liberalities and benefits beyond other churches, from belonging to a rich establishment, and having ecclesiastical proprietors and patrons. The same connexion will lead us perhaps to account for the origin of another decoration which this village church was lately found to possess. In removing some whitewash and plaster from the eastern wall of the nave, the whole of it was found to be covered with various paintings of an early character, which, from costume of dress, and from other minute but explicit indications, have been ascertained to be of the reign of Edward I. They stand, therefore, among the earliest works of English art, and display all the characteristics peculiar to that style and period, when the artists, uninstructed in the mechanical part of drawing, displayed stiffly and imperfectly that beautiful simplicity and graceful conception of form which their imaginations so richly possessed. Their works have, therefore, an excess of ideal character about them, which is not fairly criticised, by comparing it with designs of the present day, in which an accurate adherence to the actual forms of life is the object and the praise. Unsupported by such considerations, these paintings would be open to criticism and commonplace objections. Yet is the principal subject, namely, the murder of "Thomas a Becket," very well composed, and with exact historic accuracy; the four knights,—Tracy, Fitzurse, Morville, and Brito, in their proper order and attitudes. The latter, turning his head away, and reluctantly drawing his sword, is quite conformable to the declaration of a contemporary writer, as he seems to have been unable to strike his blow, without first quieting his reproving conscience, by finding out some remote excuse for it, namely, that Becket had done an unkindness to the king's brother, in whose service this knight was, or once had been retained. The priest, whose arm is extended to protect the archbishop, is a very graceful figure, and there is an expression of submission and resignation in his opposition, very happily expressed. The other figures are those of CHRIST, St. Catharine, St. Margaret, and St. Michael, with his scales, weighing the souls of the departed. How impressively must all this variety of imagery, thus displayed to the gaze and imagination of the common people, have instilled into them the various lessons they were adapted to teach! How especially powerful this public and pictorial record of Becket's martyrdom was for preserving a spirit of firmness against all regal and civil encroachments upon the Church, was manifest from the long proclamation issued by Henry VIII., defaming the character and motives of the prelate, and commanding all pictures of him to be erased from the walls of every church and chapel throughout the kingdom. The sovereign knew well that while Becket's intrepid character was held up to their view, new champions would be continually called up by it to resist his unjust spoliations of the Church.

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* Thus to speak of *justification,* as antecedent to Christian privileges and graces, and complete in this probationary state, we consider erroneous. By *justification* we understand acceptance with GOD; a state, or condition, not an operation; commencing with the sinner's turning to GOD, and completely fixed by the final sentence on the great day.—*Ed. Churchman.*

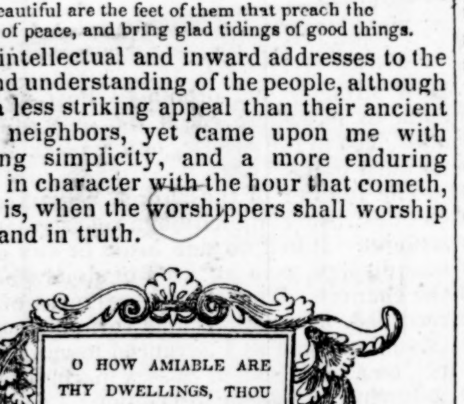
While reflecting upon these amusing methods of appeal to the senses and feelings of former worshippers, I prepared to take my leave of this village church; and as I gave a last view, and my eye ranged around the other walls of the building, I was delighted to find that they also were not altogether bereft of ornament, and that the hand of more recent piety had not left them bare and neglected. With a simplicity and humility of power, they held up in unobtrusive gentleness the admonitory words of holy Scripture; each text, within its little ornamental scroll, dedicating and sanctifying most appropriately the spot where it was placed. Over the door was advice for the consideration of those who had entered thoughtlessly and irreverently:

> *Eccles.* v. 1.
>
> Keep thy foot when thou goest to the house of GOD, and be more ready to hear than to give the sacrifice of fools, for they consider not that they do evil.

And over the pulpit were the words of delight and thanksgiving for its cheering proclamations:

> *Romans* x. 15.
>
> How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things.

These intellectual and inward addresses to the reason and understanding of the people, although making a less striking appeal than their ancient pictorial neighbors, yet came upon me with a touching simplicity, and a more enduring strength, in character with the hour that cometh, and now is, when the worshippers shall worship in spirit and in truth.



THE EMIGRANT.

"IT is," says Talbot, in his *Five Years' Residence in the Canadas*, "a grievance of no inconsiderable magnitude to be compelled, after a day of severe labor, to stretch one's weary limbs on the bare ground in the cold month of November, and to be protected from the 'fierce north wind, with his airy force,' and from the chilling frost, only by a miserable hut, with a fire only sufficient to counteract, in a small degree, their benumbing effects. But *the hope of independence* is sufficient to sustain the mind under privations still greater than these; and he who can bring himself to think, when lying down to rest on the bare earth, that the day is not far distant when he may happily repose on a more inviting couch, without one anxious thought respecting the future prospects of himself and his family, regards these transient sufferings with a kind of feeling nearly allied to actual pleasure. He sees the time fast approaching, when the wilderness to him shall be, a fruitful field, and the desert shall blossom as the rose;' when the productive soil shall gratefully yield an ample reward to his toils, and when the hardships of his situation shall, by the blessing of Heaven on his exertions, gradually disappear, and leave him in possession of health, plenty, and independence. Whilst indulging in such pleasing visions, the wooden pillow of a new and industrious settler becomes softer than bolsters of down, and his solitary blanket feels more comfortable than sheets of Holland."

Now if men will readily undergo such sufferings, trials, and inconveniences as these, (and we know that they do so, when cheered by the hope of becoming independent in this world,) how much more readily should the Christian believer undergo any sufferings, trials, and inconveniences of this life for the sake of an eternal state of happiness and peace! What suffering can be so severe, what trial so great, what inconvenience so considerable as not to be submitted to with resignation to the Divine will, by him who is really cheered in his heart by the hope of an immortality of bliss "where the wicked cease from troubling and where the weary are at rest?" If we really were, on sound scriptural grounds, rejoicing in the hope that the day is not far distant when we shall be called, for CHRIST'S sake, to an inheritance unchangeable, incorruptible, and eternal in the heavens, we should consider all our present afflictions as light, because not to be compared with the glory which shall be revealed in us.—*(London) Cottager's Visitor.*

PARISH RECORD.

ST. PETER'S CHURCH, AUBURN.

To the Church Wardens and Vestrymen of St. Peter's Church, Auburn.

GENTLEMEN,—I have at different times expressed to you my persuasion, that connected as I am, and long have been, with the Gospel Messenger, and the printing establishment under my care, and subject as I am and have been for many years to frequent depressions of health, it was not practicable for me to render all the parochial services that the growing importance of the congregation required. This persuasion of my mind has been for nearly two years known to the Bishop of the Diocese, as it was even long before to his predecessor, and has been often expressed to my friends here and abroad, without reserve, and is now strengthened by the fact that my exertions, for the last year especially, have very much exhausted my strength. This, added to the present exceedingly agitated state of the religious community, requiring a great increase of parochial attention, induces in me a desire to relinquish my charge of the parish, and therefore, I must respectfully request you to accept this as my resignation of the same.

In taking this course, I am influenced by the opinion, whether just or not, that my connexion with the general interests of the Church through the publication and press above named is such that it would be neither judicious nor easy to produce the diminution of labor that I require by withdrawing from them.

As my aim has been to promote the interests of the Church to which we belong, so my humble prayers to the divine Head of it, will be offered for all your laudable efforts for its advancement; nor shall I forget, I trust, to implore for you and your families, as well as for the members of the congregation generally, the same gracious benedictions; not only in relation to your temporal prosperity, but to those infinitely higher concerns—your spiritual improvement and eternal happiness through the Saviour's merits and the renewing influences of his grace.

You will, I doubt not, Gentlemen, duly appreciate my feelings when I remark, that in the time I have acted as your Minister, events of peculiar interest and tenderness have transpired which must ever be associated in my mind with every recollection of the relation which has subsisted between us. You will allow me to allude to the interment of a former esteemed and valued Minister of the congregation,*—the calamity which wrapped a neat and beautiful church in flames,—and to the departure of my early friend, that venerated prelate whose monument is to adorn your new temple.

For your many acts of kindness to me and my family, and for all your expressions of respect and good will, during my connexion with the parish, be pleased to accept the assurance of my gratitude, and believe me,

Gentlemen, to be,
With respect and affection,
Your friend and servant,
JOHN C. RUDD.

Rectory of St. Peter's Church,
Auburn, March 14th, 1833.

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* Rev. D. McDonald, D. D.

REV. AND DEAR SIR,—It is with no common emotions we have received your communication of the 14th instant, informing us of your desire to relinquish the charge of this parish. Sensible as we are that with the increasing infirmities of a life devoted to the Church, with health and strength exhausted in promoting the great cause of the Redeemer, it would be unkind in us, in addition to your arduous duties to the Church generally, through your connexion with the Gospel Messenger, to insist upon your continuing to discharge the parochial duties of this parish; and however painful it may be to us, we are constrained to accept of your resignation.

In thus closing the interesting connexion which has existed so long between us, we cannot refrain from expressing the deep feelings which the occasion is calculated to inspire; we have been associated in prosperity and adversity; events of a painful and deep interest have transpired; and not the least are those to which you have alluded; GOD in his providence has deeply afflicted us, and the Church; and again he has blessed us, even beyond our earnest hopes, filling us with gratitude for his great goodness.

While we thus yield to your request, we may be permitted to hope that the ties of respect and affection which have so long subsisted between us, may not be severed with our other relations; but may continue to strengthen, and be our mutual solace and happiness through the remainder of our pilgrimage, brightening the prospect of those immortal abodes where separation shall no more afflict us.

Our constant prayer shall be, that you and ourselves may finally enjoy that blessedness.

Believe us, with great respect,
Your cordial friends,
HACKALIAH BURT, } *Wardens.*
A. GRIDLEY, }
JAMES D. WALLACE, }
OBED FOLGER, }
ROBERT MUIR, }
H. BOSTWICK, } *Vestrymen.*
HERVEY HINMAN, }
E. R. VREDENBURGH, }
JOHN B. DILL, }
REV. JOHN C. RUDD, D. D.,
Rector of St. Peter's Church, Auburn.
Auburn, March 14th, 1833.

COMMUNICATIONS.

For the Churchman.

THE EXTENSION OF THE CHURCH.—NO. V.

"The field is the world."

IN the preceding numbers the necessity of effort for the extension of the Church has been shown, and a survey of the field, upon which our efforts are to be expended, has been taken. *A great* work is before us, for *the field is the world.* A world lying in wickedness, and at enmity with GOD, is to be reclaimed, and reconciled. To effect this great, this noble object, is the design of the missionary enterprise—an enterprise which the Son of GOD came down from heaven to commence. His life was a sacrifice to this cause, and a testimony of its amazing importance. The work, thus commenced, *must be carried on* by his followers. He has made it their privilege and their duty to be co-workers with him in its completion. His last, solemn charge, as he was about to ascend to the bosom of the Father, was, "Go ye into all the world, and preach the Gospel to every creature,—lo, I am with you alway, even unto the end of the world." But after what we have seen of its actual condition, need the inquiry be made—Has this charge been faithfully performed? Have the "glad tidings" of salvation been sounded in every land? Has the Church, which is "the body of CHRIST," and which was purchased by his own precious blood, extended her borders over every valley and hill of this apostate, ruined world? Has the light of the glorious Gospel visited, with its healing beams, every dark and desolate place of the earth? Let the waste places of Christendom answer. Let the cry for help which is borne to us on every breeze from the moral deserts of our western borders bear testimony. Let the *six hundred millions* of Heathen, who are "perishing for lack of knowledge," lift up their voice.

But this work *must* be accomplished. The lapse of eighteen centuries has not diminished aught of our obligation to "preach the Gospel to every creature." The remembrance of her past indifference and neglect should arouse the Church from that long slumber, which has proved almost fatal to her existence, and which has permitted sixty generations of men to pass away without witnessing the fulfilment of the Saviour's command. Is it not time to begin in earnest?—to put forth every energy, and to press forward in the mighty work? Or must another, and another generation go down to the grave, with their sins upon their heads, before Christians shall feel their obligations, and do their duty? Let the Church answer, No; and go forward with a lively confidence in her divine Head. Say to the watchmen in Israel, Lift up your voices. Blow ye the trumpet in Zion. Call upon every member of the Church to rally around the standard of the cross, and to take his part in this glorious enterprise.

If this is a work *now on hand, and now to be carried forward*—if its successful accomplishment is desirable, an important inquiry is suggested, What *agency* is to be employed, and what *means* are to be used? Is there an *appointed way* which will surely lead to success?

GOD has taught us that his great purpose of converting the world is to be accomplished by *the use of appointed means, and by the employment of human agency.* The connexion of causes and effects, of means and ends, is settled. It is so ordered by a wise Providence, that the humblest individual may hasten, or retard this great work—may promote, or hinder the spread of the Gospel. The collected strength of the whole Church must be exerted, and every individual member must bear his share of the responsibility, and of the labor. As long as any hold back, the work will proceed slowly. The blame will rest upon such. The blood of souls will be required at their hands. GOD has called no one into the "glorious liberty of the Gospel," to be an idle spectator of the great contest. But the exertions of each one are needed, and are required; and the command is, "Work while the day lasts." Impossibilities are not demanded of us. The command to *preach the Gospel to every creature,* implies that we have the *ability* to fulfil it, and that our *obligations* are co-extensive with our ability.

But we seem to hear some excusing themselves with the plea which indolence and a love of ease is ever ready to offer. It would be presumption, say they, for them to suppose that their efforts can effect much. Providence has allotted to them a humble sphere. They have *no influence!* This is a mere fallacy. Christians, by the blessing of GOD, can do all things. Their prayers have power to move the LORD of hosts,—to "open the windows of heaven," and to call down blessings which "there shall not be room enough to receive." Their exertions may put in motion a train of causes which shall not cease to work till the aspect of the moral world is completely changed.

Reader—whoever you are—*you have an influence*, and in spite of yourself, it will be exerted. It will prove "a savor of life unto life, or of death unto death." Your associates will receive an impression from you which will never be obliterated. Your influence will be felt, even when you are numbered with the dead. Its sphere will widen beyond our power to calculate. It will be felt, for good or evil, as long as time shall endure—till the last man shall stand upon earth to witness "nature's funeral pyre." Nay, more—it will not cease to be felt when a "new heavens and a new earth," with renovated beauty, shall have started into existence, for ever to remain on the threshold of eternity.

Though you continue idle, or asleep, dream not that you have no influence. Flatter not yourself that your talent, buried in the dust, will never rise in judgment against you. Consider well this matter. Be not deceived: GOD is not mocked. You can, and therefore *must*, exert an influence. It must be felt in the circle of your acquaintance. It must be sent abroad, and the blessing of many ready to perish shall be its rich return. For its being small or great you are not responsible. The *will*, and not the ability will be the ground of your acceptance or condemnation; the rate of improvement, and not the number of your talents will be the scale by which your character shall be estimated. If the *will* exist, it cannot fail to operate without regard to the largeness or contractedness of the sphere, in which, you will remember, the same GOD has placed you, who calls in the Gospel for the improvement of your opportunities, and the exertion of your powers.

Do we hear some one ask, 'By whom shall Jacob arise? for he is small,—How shall this great enterprise be accomplished? How shall the Church be extended so as to embrace the whole world in one fold and under one shepherd?' "Not by might, nor by power, but by my Spirit, saith the LORD of hosts." GOD *giveth the increase.* But this furnishes no excuse for those sluggish Christians who have faith without works—who believe that the LORD will, in due time, accomplish his own purposes, and therefore, discard all human agency. We are called to be co-workers with GOD—to spend and be spent in his service. "None of us liveth unto himself." We are accountable for what we *leave undone*, as well as for our every action. We can dismiss our responsibility no more than we can dismiss the air that we breathe.

With those who fully assent to their obligations, and who feel some desire for the extension of the Church and the conversion of the world, there is a strong disposition to wait for a "convenient season"—to defer *personal sacrifices* to some future day. They overlook the necessity of immediate exertions, and undervalue their importance. They have some compassion for perishing sinners, but it is expended in fruitless wishes, or in feeble and unsteady efforts. It is time for them to understand their duty—to think, to pray, and to act,—to act with a reference to the judgment to come. "How dreadful," said that faithful missionary, Henry Martyn, "how dreadful is the reflection, that any should perish who might have been saved by my exertions. How great must be the guilt of him who hinders the work of the LORD—who is an Achan in the camp of Israel!"

In concluding this article, therefore, we must beg our readers to weigh well this matter—to consider the claims of the Church—and to regard the urgent, pressing wants of the multitudes who are without GOD, and without hope in the world. Let them come up to the help of the LORD, and share in the toils and the rewards of this great and glorious enterprise. Let them come up *speedily*, ere death has set his seal of condemnation on their resolutions for the future. Let them come up *heartily*, as those who know the value of the undying soul, and feel their obligations to their crucified Redeemer.

Z.

For the Churchman.

THE THIRD COMMANDMENT.

"Thou shalt not take the name of the LORD thy GOD in vain; for the LORD will not hold him guiltless that taketh his name in vain."

DAVID, who spent so large a portion of his time in meditating on the divine precepts, exclaims, "Thy commandment is exceeding broad." And in proportion to our acquaintance with the word of GOD and our own evil hearts, *shall we* appreciate the force and the extent of the decalogue. We are taught by our Saviour that it is not merely prohibitory of certain actions, but has relation to every inward feeling, and should govern the deepest recesses of the heart. Our outward conduct may perhaps bear the scrutiny of worms like ourselves, but who may stand uncondemned at the bar of the Most High? How many of us, who are believers in the truth, and regularly attend the courts of the LORD, can thus appeal to a fellow-sinner: 'Do I worship a false God, or bow down to images? Do I curse and swear, or profane the sabbath? Do I despise my parents? Do I murder, or steal, or commit adultery, or bear false witness, or act injuriously toward my neighbor?' while, in the sight of Him before whom all hearts are open, all desires known—of Him who chargeth his angels with folly, we are constantly transgressing every one of the commandments. I take *the third*, as an illustration. Perhaps many of us suppose, that we are free at least from the charge of its violation. Not only do we refrain from all cursing and swearing, but are actually pained when our ears are assailed by the profanity of others; nay, more, we are careful to avoid the mention of GOD'S name or attributes in an irreverent manner, or on light occasions. But is there no other way in which we offend against this precept? Alas! who is altogether free from the sin of uttering prayers and praises, of appealing in the most solemn manner to the great Omnipotent, both in the sanctuary and in the closet, while the mind and feelings are otherwise engaged? and however *we* may attempt to palliate the offence, a voice of thunder from Mount Sinai has declared that "THE LORD *will not hold him guiltless* that taketh his name in vain."

What a solemn admonition to all classes of men! to those who attend the sanctuary from mere habit, or imitation, without pretending to the least interest in its services; as well as to the more sincere disciples of our LORD, who, with an anxious desire to worship GOD, in spirit, and in truth, yet feel that "when they would do good, evil is present with them." How indignant is the language of Scripture—how oft repeated are its denunciations, against those who draw near to the LORD with their lips while their hearts are far from him.

The framers of our excellent Liturgy, not content with furnishing all outward helps for keeping alive a spirit of devotion, have interspersed it with special prayers for assistance to our frail nature. With all these advantages, and with the promise of divine aid to those who diligently seek it, how inexcusable are our wanderings of thought and affection, and how strange it is, that we feel so little compunction in the review of our guilt! May we reflect upon it in time, lest we too should incur the awful declaration pronounced *against* GOD'S *people* of old—"Who hath required this at your hand to tread my courts? Bring no more vain oblations; incense is an abomination to me: the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting."

The writer of this article, while he deplores the sinfulness of himself and others in the above matter, cannot conclude without a passing remark on the choral part of our public service. It is no doubt highly proper that the praises of GOD should be sung with melody, and that the musical gift should be cultivated to the best effect. It may be necessary to employ scientific persons to lead the singing of a congregation; but can any consideration justify the employment of such as *sing for hire merely*, without any mental participation in the sacred exercise? It grieves the heart, althought it may delight the ear, when the sublimest strains of homage proceed from the lips of those who never bend a knee to their Maker, and ascriptions of glory to a Redeemer, from such as disdain and reject him.

A. L.

For the Churchman.

MR. EDITOR,—While reading in one of your late numbers an extract from the fourth of Dr. Miller's Letters to Presbyterians, my pleasure was marred by the occurrence of an idea, which I so commonly meet with, and consider so incorrect and fruitful in unpleasant consequences, that I thought it might subserve a good end to notice it. In doing so, I disclaim any intention of impugning the general correctness of the sentence in which it occurs, or of passing censure on its respectable author. The whole sentence follows:

> "The fact is—the strictest fidelity to the distinguishing truths and institutions of the Gospel is not only consistent with the most enlarged charity for all evangelical denominations; but all history attests, that those who have been most faithful to their conscientious convictions, as adherents to their chosen denomination; have been at the same time, most ready to aid every good enterprise out of their own pale."

The part of it which either I do not understand, or if I do, must regard as incorrect, is that in which "evangelical denominations" are introduced in connexion with "the most enlarged charity." Now, I would ask, why is the word "evangelical" introduced? Is not charity to be extended to the unevangelical? Is not the strictest fidelity to the truths of the Gospel consistent with charity even to its opposers? It seems to me, Sir, that in this phraseology there is evidence of a popular and erroneous notion, confounding the obvious distinction between individuals and their opinions. The latter are not, if I understand the subject, objects of charity at any time, or under any circumstances; the former (individuals) never cease to be those to whom charity should be extended.

The sad consequences of admitting for a moment the idea that only "evangelical" Christians are objects of charity, are too obvious to need specification. Let it suffice that we are to "*add* to our *brotherly kindness*, charity,"—that charity which imitates the ONE who causes his sun to rise and his rain to descend upon the *evil* and the good, the just and *unjust*, and, consequently, upon the evangelical and those whom we consider unevangelical.

O. N.

For the Churchman.

TEMPERANCE.

IT affords me great satisfaction to find you espousing the cause of temperance. I conceive this to be a subject deeply interesting to us all, and one claiming alike the attention of the philanthropist and the Christian. I am the more rejoiced to perceive a disposition on your part to bring it before the public through the 'Churchman,' because I believe Episcopalians, as a body, have hitherto manifested a backwardness in lending their aid in this work. To what cause this apparent disposition on their part may be attributed, I will not now stop to inquire; but I do not speak with a slight knowledge of the subject when I declare my conviction, that the man who, looking around and beholding the awful effects of ardent spirits in our land, yet withholds the means in his power to arrest the progress of the alarming evil, must reflect very little in regard to the duty he owes to himself or to his fellow-men. The time has arrived when united effort is demanded. And I trust, in the further prosecution of your labors as conductor of a paper, having for its object the spiritual welfare of its readers, you will keep this subject steadily in view, and, on every suitable occasion, speak upon it with fearless confidence, as one intimately connected with the perpetuity and advancement of our religious institutions.

ANOTHER LAYMAN.

For the Churchman.

ANOTHER BIT.

MR. EDITOR,—Happening into a friend's study last evening while he was reading the Churchman of Saturday, our conversation turned on the interesting communication of "Crucifer." My friend showed me the identical passage there quoted, in a still older edition of the *Jus Divinum*, namely, the second, of 1647. But my attention was more fixed by a still greater curiosity then in his possession, even the original edition of the Εικων Βασιλικη, bearing on the title page (which, for good reason, specified no place of publication) the date 1648. Here were in my hands, at the same moment, two contemporaries which had travelled (by paths, in all likelihood, how different!) down two centuries, advocating the causes of two parties at deadly strife; awakening and fixing in men's minds opinions in utter opposition; silently but powerfully pleading, the one for the king who lost his crown and life for views of duty and principle which would have gained a man of humble station a crown of glory and immortal fame, the other for men whose wisdom, neither meek nor peaceable, had torn power from its abusers, snapped the ties which bound men to things old and sacred, laid Canterbury prostrate before Geneva, and now struggled to maintain its ascendancy against the stronger spirits of levelling and disorganization which it had called into being, but could not quell. How many a tear had the 'Pourtraicture of his sacred majestie in his solitudes and sufferings' called forth for the man whom it fixed in the martyr's rank! How many a bitter denunciation against the unholy schisms of Separatists and Independents had been muttered over the exposure of their unscriptural, novel, and most dangerous rebellion against the rightful heirs of Presbyterian sway!

But, from imaginations to facts. This Εικων was a *bit* of antiquity indeed! Four inches high, two broad, and one and a quarter thick; (the form called 48vo.) its very shape showed the dangers through which it had passed in the first days of its existence, hidden often in the pocket or a fold of the capacious doublet, when men dared not to be seen with a book which, by implication, charged home the foulest crimes to the powers that were. It was still in the mourning garment, though now brown and tattered, which it first wore, while the tragedy which called it forth was recent. Printed in haste, perhaps from manuscript ill prepared, (for to this day no one knows how or when it was fitted for the printer and conveyed to him,) its pages bore frequent marks of surreptitious publication; rapid, to seize the public mind while favorably moved with pity and abhorrence at the scene just acted; secret, to avoid the dread penalties of law, and a hostile party above all law.

Such was the book I opened, and *ad aperturam* turned upon the following passage, which seems to me "a bit" worthy of preservation in your columns. Sure I am its reasoning never has been, can be, or will be solidly confuted; its assertions have but too much truth.

"The greatest pretender of them desires no more than I do,—that the Church should be governed as CHRIST hath appointed, in true reason, and in Scripture; of which, I could never see any reasonable show for any other ways, who either content themselves with the examples of some churches in their infancy and solitude, when one presbyter might serve one congregation, in a city or country; or else they deny these most evident truths, that the apostles were bishops over those presbyters they ordained, as well as over the churches they planted: and that government being necessary for the Church's well being when multiplied and sociated, must also necessarily descend from the apostles to others, after the example of that power and superiority they had above others; which could not end with their persons, since the use and ends of such government still continue.

"It is most sure, that the purest primitive and best churches flourished under Episcopacy; and may so still, if ignorance, superstition, avarice, revenge and other disorderly and disloyal passions had not so blown up some men's minds against it, that what they want of reason or primitive patterns, they supply with violence and oppression; wherein some men's zeal for bishops' lands, houses, and revenues, hath set them on work to eat up Episcopacy: which (however other men esteem) to me is no less sin than sacrilege or a robbery of GOD (the giver of all we have) of that portion which devout minds have thankfully given again to Him, in giving it to his Church and prophets, through whose hands he graciously accepts even a cup of cold water, as a libation offered to himself.—Did I see any thing more of CHRIST, as to meekness, justice, order, charity, and loyalty, in those that pretend to other modes of government, I might suspect my judgment to be biassed, or forestalled with some prejudice and wontedness of opinion: but I have hitherto so much cause to suspect the contrary in the manners of many of those men, that I cannot from them gain the least reputation for their new ways of government.

"Nor can I find that in any reformed churches (whose patterns are so cried up and obtruded upon the churches under my dominion) that either learning or religion, works of piety or charity, have so flourished beyond what they have done in my kingdoms by GOD'S blessing, which might make me believe either Presbytery or Independency have a more benign influence upon the Church, and men's hearts and lives, than *Episcopacy in its right constitution.* The abuses of which, deserve to be extirpated, as much as the use retained; for I think it far better *to hold to primitive and uniform antiquity, than to comply with divided novelty.* A right Episcopacy would at once satisfy all just desires and interests of good bishops, humble presbyters, and sober people, so as church affairs should be managed neither with tyranny, party, nor popularity: [sway of the multitude:] neither bishops rejected, nor presbyters despised, nor people oppressed.

"And in this integrity both of my judgment and conscience, I hope GOD will preserve me."

If your readers relish this "bit," Mr. Editor, as well as I have, they will thank me for once more discharging my assumed office of INDAGATOR.

For the Churchman.

MR. EDITOR,—I think it proper to say a word in justification of myself, in reply to the remarks of "An Old-fashioned Churchman," in your paper of the 16th inst., upon my 'Guide to Confirmation.' It is far from my wish to "jostle" any one. It would be an idle attempt in *me*, had I the disposition, to "jostle" the valuable and well-earned reputation of Bishop Hobart. The simple reason why no mention was made of the "Candidate for Confirmation Instructed" in my preface, to which your correspondent refers, was my own ignorance. I have never seen this book, nor did I know before, that there was such a one in existence. Should my little work ever reach a second edition, I shall take pains to examine the book carefully, and shall hope to derive instruction and benefit from it, for myself and my future readers. The little work which I have published, and of which I send you herewith a copy, must be supported or discouraged on the simple ground of its own character. If others are preferred to it, I certainly have no right to complain. If the LORD sees fit to make it an instrument of good to any, I shall be satisfied and thankful.

With much respect,
STEPHEN H. TYNG.

Philadelphia, March 20th, 1833.

THE CHURCHMAN.

SATURDAY, MARCH 30, 1833.

APPOINTMENTS BY THE BISHOP FOR CONFIRMATION.—April 14th, St. Stephen's Church; April 28th, St. Peter's Chapel.

BISHOP ONDERDONK proposes making a Visitation in the months of May and June, as follows:—

Tuesday, May 7, Patterson, Putnam county; Thursday, 9, Phillipstown; Saturday, 11, St. Peter's Church, Albany; 5th Sunday after Easter, 12, Cohoes; Ascension-day, Thursday, 16, Plattsburgh; Sunday after Ascension, 19, Malone; Tuesday, 21, Pottsdam; 22, Norfolk; 23, Waddington; Saturday, 25, Heuvelton; Whitsunday, 26, Ogdensburgh; Whitsun-Monday, 27, Morristown; Thursday, 30, Brownville; 31, Watertown; June 1, Sackett's Harbor; Trinity-Sunday, 2, Adams; Tuesday, 4, Lowville; 5, Turin; Saturday, 8, and 1st Sunday after Trinity, 9, Oneida Castle.

SEMINARY AGENTS.—The Rev. William Shelton, of Buffalo, has been appointed by the Bishop, agreeably to a resolution of the Diocesan Convention, agent for the General Theological Seminary, in the district composed of the counties of Erie, Niagara, Orleans, Genesee, Alleghany, Cattaraugus, and Chatauque.

Also, the Rev. Henry J. Whitehouse, of Rochester, for the district composed of the counties of Monroe, Wayne, Ontario, Livingston, Steuben, Tioga, Tompkins, Cortlandt, Onondaga, Oswego, Cayuga, and Seneca.

TO CORRESPONDENTS.—"R. N." and "R. R." are received, and have our thanks.

BANNER OF THE CHURCH.—We are requested by the former publishers of the Banner to remind those of its subscribers who have not yet paid for *the first volume,* that remittances (which are respectfully requested) can be made either to Stimpson & Clapp, Boston; to the Press, (46 Lumber-street,) New-York; or to Messrs. George, Latimer & Co., Philadelphia.

INDEX TO THE CHURCHMAN.—City subscribers not wishing to make use of the title and index furnished with our last number, will confer a favor by sending their copies to the office of the Press, or handing them to the carrier on the delivery of the next number.

IRREGULARITIES in the receipt of the Churchman by distant subscribers, are the fault of the Post-office department, not of the publishers. Our country papers are always in the office in time for the Friday mails.

PROTESTANT EPISCOPAL PULPIT.—We must beg subscribers to this work to remember that its appearance is regulated by the proprietor and publisher, Mr. Moore, and not by the Press, where it is merely printed. Mr. Moore, no doubt, can give satisfactory reasons for whatever may be laid to his charge: but the Press can be in nowise responsible for any thing beside mere typography.

ACKNOWLEDGMENTS.—This is a head in which, we know, many of our readers feel much interested. It is possible that there may be something of ostentation in the practice, considered in itself. Were the state of the world such as the pure Gospel, received in sincerity, would make it, there would be no excuse for this blazoning of deeds of mere duty. Men might as well be told who had given a loaf to the hungry, and raiment to the naked, or how many sick had been visited, how many mourners comforted, as how much had been contributed for the support and propagation of the saving truths and ordinances of the Gospel. But while the mere sympathies of nature co-operate with the commands of CHRIST to procure relief for temporal distress, spiritual wants present no claim to the compassion of the worldly-minded, and are but too apt to pass unheeded even by those who feel an interest in the strengthening and growth of the Redeemer's kingdom, and own their obligation, as his subjects, to extend his sway. In the quiet of their own homes, and the fulness of their own participation of Gospel blessings, Christians forget how many around them must perish for lack of knowledge, unless active exertions are made in their behalf,—how many are hungering and thirsting after righteousness, who depend for spiritual food upon the bounty of their brethren. To remind men of these things—to awaken a sense of responsibility—to excite a praiseworthy and holy emulation in doing well, "acknowledgments" are tolerated. They serve to show what is to be done; what channels are open for the employment of our means and influence; what prospects of success, what hopes of co-operation, what inducements of example and duty to others earlier and more faithful in dealing out their intrusted gifts, exist. They register, not *how much*, but *how little* has been done, while there is so much, so very much to be done for thousands and myriads of fellow-beings whose condition for all eternity, depends, in no small measure, on our doings.

The following is a statement of the amounts contributed *for Diocesan purposes*, which have been acknowledged in the columns of the first two volumes of the Churchman.

For the *Missionary Society*	$6647 79
" " *City-Mission*	6709 96
" " *Green Bay Mission*	5145 48
" " do. do. in clothing, books, &c., about	720 00
" " *Education branch of the E. and M. Society*	879 36
" " *Auxiliary Bible and Prayer Book Society*	2467 75
" " *Tract Society*	1008 74
" " *N. Y. City S. School Society*	998 44
" " *Onderdonk Scholarship*	200 00
" " sundry *Sunday* and *Charity Schools*	522 00
" " sundry other Benevolent objects	1270 13
making a total of	$26,569 92

contributed for the promotion of religious knowledge and discharge of Christian charity in or by this Diocese, in the last two years; the Green Bay Mission, under the protection of the Diocese, being included. The operations of the Society for Promoting Christian Knowledge, of the old N. Y. Bible and Prayer-Book Society, of the Episcopal Public School, in fact of a majority of our oldest and best endowed charities, are of course excluded from this computation, as they publish no acknowledgments.

THE CHURCH IN IRELAND.—The clergy of the Established Church are represented in an official correspondence of the Archbishops of Armagh and Canterbury, as in a state of extreme distress. The payment of tithes has been wholly stopped in the dioceses of Kildare, Ossory, Meath, Waterford, Cloyne, Leighlin and Ferns and Cork, and in part of that of Limerick; while threats of personal violence, in more than one instance carried into execution, confine the clergy to their dwellings, in constant expectation of death. Starvation has actually come upon the families of many, who, having no private fortunes, after living from six months to two years upon the resources of others, have exhausted every mean of subsistence left them. Families subsisting on potatoes alone, unable to buy bread; children hired to service for the support of life; sick heads of families destitute of every comfort; households supplied with no other firing than such as they could themselves gather from the roads and hedges, are among the well authenticated instances of their distress. A meeting to raise funds for their relief was held in London, January 9, Bishop Blomfield in the chair. By the 26th of that month £6051 ($26,822) had been subscribed; the King, the Royal Dukes and Duchesses, Earl Grey, Viscount Althorp, Hon. Mr. Stanley, and other prominent statesmen, being among the subscribers.

We find the following in the daily papers, as the official ministerial announcement of designed changes in the Irish Church establishment.

The Church establishment in Ireland was far greater in proportion to the population than in England; but the revenues were very much overrated. He had been greatly deceived on this subject.

The nett amount of all revenues of the Bishops of Ireland was not 130,000*l.*; the gross amount of all the the revenues was 150,000*l.*, but owing to the expenses of collection, etc. the nett amount was not more than 100,000*l.* It was true that a large tract of country belonged to the Irish bishops; but the Irish bishops had not any beneficial interest in it; but their tenants and lessees had full five-sixths of the value of that land. The estimated amount of the value of these lands was 600,000*l.* Of this sum the bishops did not themselves receive more than 100,000*l.*—That accounted for the exaggerated ideas of the amount of the episcopal revenues that prevailed in Ireland, and which had been stated with so much confidence by several gentlemen on the other side of the House. With regard to the deans and chapters of Ireland, it was not as in England. There was not a great number of prebends, whose income was derived from their chapter alone. In Ireland livings were attached to the deanery and to the chapter, and the mode of payment to the prebends was by the revenue derived from their livings. The whole amount of revenue belonging to the deans and chapters was 23,600*l.*; but the necessary expenditure to which this sum was applied was 21,400*l.*,—so that the surplus of 2,200*l.* was all that was left for the deans and chapters. As to the amount of value of the other benefices in Ireland, returns had not been received from all benefices in Ireland, but only from the greater portion of them. The number of benefices in Ireland was 1,401; of this number 1,149 had sent in returns; the amount taken at their value was 478,000*l.* The other 252, at the same average value, would make 580,000*l.*, the whole revenue derived from the benefices of Ireland. Taking it at 600,000*l.*, he thought that it would not be placed below its fair value. His statement was briefly this:—

Amount of the revenue of bishops fees,	130,000*l.*
Revenue of deans and chapters, exclusive of the livings held by them as prebends,	2,200
Revenue of the other benefices in Ireland	600,000
Total revenues of the Irish church	732,200*l.*

He thought that all the revenues of the church of Ireland applicable to the support of the Ministers of that Church did not exceed 800,000*l.* He thought the first claim on the property was that of the Established Church. He thought there were in Ireland, 200 livings of less than 100*l.* The first fruits, have therefore been applied, first to the repair of churches: these it is proposed to abolish; and to impose a tax on livings above 200*l.*, and a rate increasing with their income, which will go into a general fund. On the bishoprics the scale for the tax would be lower.

This might be said to attack vested interests, but he had reason to believe that the clergy would not be much opposed to it, and the Church was required to make some sacrifice.

A board of Commissioners would be proposed, to carry into execution the arrangements in temporalities. This board, though consisting partly of clergymen, would be independent of them.

Church *cess* was to be immediately abolished. This amounted by estimate to 70,000*l.* annually; while the new arrangements would yield 60,000*l.* The fund would be applied to various purposes, but under such restriction, that Protestant churches would not be unnecessarily built.

Other measures were to be authorized, which would not go into effect until the death of present incumbents. The revenues of the primate of Ireland amount to 14,500*l.* This is to be reduced hereafter to 10,000*l.* Deans and Chapters to be abolished, when not connected with duties, or else to be connected with duties.

There are 22 dioceses, which are too many, and might be reduced by ten; it is proposed to unite Dromore to Down and Connor; Clogher to Armagh; Raphoe to Derry, Elphin to Ardagh and Kilmore; Clonfert to Killaloe; Killala to Tuam: Kildare to Dublin; Cork to Cloyne; Waterford to Cashel; and Ossory to Ferns.

The incomes would be reduced from 130,000 to 90,000*l.*

THE BARTHOLOMEW MASSACRE, so called from its perpetration on the eve of St. Bartholomew's day, 1572, is but too well known in history. By it nearly 50,000 French Protestants perished, without form or pretence of law, in Paris and the provinces. There is evidence, from the letters of the pontiff himself, that Pius the Fifth, the then reigning Pope, (since enrolled in the calendar of Romish Saints, by a decree of one of his successors, Clement X., which bore date 1672, just one hundred years after the massacre) previously knew and approved of the conspiracy for the purpose. But he died before its completion. Gregory XIII., who next ascended the papal throne, entered so heartily into the views and feelings of his predecessor, that on the arrival of the intelligence of the wholesale murder, he ordered a discharge of the state artillery; offered solemn thanks to GOD, attended by his cardinals; by his legate in France gave absolution to the murderers; and, to perpetuate his infamy, caused a medal to be struck, commemorative of the good news.

Of that medal, father Bonanni, a Jesuit, has given the following description and explanation in his Medallic History of the Popes, written in Latin. They are translated by the Rev. J. Mendham, in his 'Life and Pontificate of St. Pius, the Fifth.'

'The medal has on the obverse, as usual, a figure of the pope, GREGORIUS XIII . PONT . MAX . AN . I. The reverse has a representation of a destroying angel, with a cross in one hand and a sword in the other, slaying and pursuing a prostrate and falling band of heretics. The legend is, UGONOTTORUM . STRAGES . 1572.

"The unexpected change of affairs overwhelmed Gregory, the pontiff, and Italy, with the greater joy, in proportion to the increasing fear produced by the account of Cardinal Alessandrino, lest the rebels who had revolted from the ancient religion, should inundate Italy. Immediately upon the receipt of the news the pontiff proceeded with solemn supplication from St. Mark's to St. Louis' temple; and having published a Jubilee for the Christian world, he called upon the people to commend the religion and king of France to the supreme Deity. He gave orders for a painting descriptive of the slaughter of the admiral and his companions, to be made in the Hall of the Vatican, by Giorgio Vasari, as a monument of vindicated religion, and a trophy of exterminated heresy; solicitous to impress by that means how salutary would be the effect to the sick body of the kingdom of so copious an emission of bad blood. He sends Cardinal Ursino as his legate *à latere* into France, to admonish the king to pursue his advantages with vigor, nor lose his labor, so prosperously commenced with sharp remedies, by mingling with them more gentle ones. Although these were such brilliant proofs of the piety of Charles, and of his sincere attachment to the Catholic Church, as well as of pontifical solicitude, there were not wanting some who gave them a different interpretation. But, that the slaughter was not executed without the help of GOD and the divine counsel, Gregory inculcated in a medal struck on the occasion, in which an angel, armed with a sword and a cross, attacks the rebels; a representation by which he recalls to mind, that the houses of the heretics were signed with a white cross, in order that the king's soldiers might know them from the rest, as likewise they themselves wore a white cross on their hats."

"Bonanni," says the editor of the 'Christian Remembrancer,' (from which we derive this scrap of history,) "our readers will observe, was a Jesuit, who would not have stated what has been thus given, if he had not been well assured that it was perfectly *agreeable* to his superiors. We wish our readers particularly to take notice of his concise, but graphic description of the joy produced by the massacre of the helpless Protestants. The jubilee,—the monitory painting,—the cool approbation of the cruel deed,—the dread of a mixture of mildness,—the recognition of the authority of the medal,—and of the care with which the victims were marked for destruction,—and, above all, the GOD of love and mercy called in to sanction the whole."

BEATING THE AIR.—The Southern Religious Telegraph bestows a column and a half to prove that the terms 'bishop' and 'presbyter' as used *in the New Testament*, do not designate distinct orders of the ministry; a fact which Jerome and the pseudo-Ambrose had found out fourteen centuries ago, and is denied by no Episcopalian; and the Cincinnati Standard thinks it worth while to copy the article. Perhaps, however, a covert reference to the 'theory of Presbyterianism,' in which, we believe, *elders*, (alias *presbyters*,) and *bishops* are distinguished, may have been designed.

The foregoing paragraph was in type, before we met with the following in the Episcopal Watchman. As it enters into the merits of the case, we are glad to subjoin it.

Superfluous.—A writer in a Presbyterian paper is laboring *summis viribus* to prove that the terms *bishop* and *presbyter* are applied in the New Testament to the same person. We were not aware that any one doubted the truth of this, or that there was any controversy on this point. Episcopalians concede that they are convertible terms, and are usually applied to a grade of the ministry below that of the apostles. It is rather amusing to see a person set up "a man of straw," and when he has beaten it down, retire from the fictitious contest with such an air of self-complacency and triumph. He is either ignorant (which is the most charitable supposition) of the question at issue between Episcopalians and their opponents, or he intended to impose upon the ignorance and credulity of his readers. He would fain make them believe, after proving what nobody disputes, that the claims of Episcopacy are silenced for ever, and that the attempt to agitate them betrays a singular obliquity of mental vision, and no common perverseness of spirit. To those who build their argument on the *use of convertible terms*, we commend the following passage, which we translate from Theodoret. He was born A. D. 386, and is called by Rosenmueller "the most excellent commentator of the Greek Church." On 1 Timothy, iii. 1, he remarks, "Here the Apostle calls the presbyter a bishop, as we have shown in our interpretation of Philip. i. 1. But this may be easily understood from this passage. For after giving instructions to bishops, he omits presbyters and gives those which are proper for deacons. But, as I have before said, they formerly called the same persons by the names of presbyter and bishop, and those who are now called bishops, they called apostles. Subsequently, they applied the name of APOSTLE only to those who were truly apostles, and gave the appellation of *bishops* to those who before had been called apostles, [i. e. to the successors of the apostles.] Thus Epaphroditus was the apostle of the Philippians, for he says, (Phil. ii. 25,) 'Your apostle, [messenger,] and he that ministered to my wants.' Thus Titus was the apostle of the Cretans, and Timothy of the Asiatics, [Ephesians.] Thus the apostles and presbyters wrote from Jerusalem to those who were at Antioch. Indeed, though the apostle Paul directed his instructions to presbyters, it is evident that bishops ought especially to observe them, since they have obtained a higher office." On Philip. ii. 25, he remarks, "It is evident that Epaphroditus had under him those who were originally called bishops, to wit, those who were admitted to the order of presbyters." Few of the fathers were more familiar with the doctrines and the history of the Church than Theodoret, and his testimony has great weight.

By reference to Schmidt's Concordance of the Greek Testament, we find that the word APOSTOLOS is used thirty-five times. In the English version it is translated *thirty-three* times *apostle*, and *twice* (2 Cor. viii. 22, and Philip. ii. 25) *messenger*. We see no reason why the use of the word should not have been uniform. It is applied to others beside the twelve chosen by our LORD.

AUBURN GOSPEL MESSENGER.—Our readers will find in another column the correspondence relative to the resignation of the Rectorship of St. Peter's Church, Auburn, by its excellent pastor, Dr. Rudd. Few men have done so much for the Church, in every way; and now that approaching age obliges him to relinquish part of his arduous duties, he will still remain at his post, a prompt, honest, fearless, and plain-spoken advocate of the primitive faith and worship. Few know *how much* his little 'Messenger' has done for the cause of truth—the day which will reveal all secrets alone can tell. May its usefulness be increased in every way, as doubtless it will, now that it is to have the undivided attention of its able editor. We quote the following from the Messenger.

From the foregoing correspondence it will be perceived, that while the Editor of the Messenger is released from the charge of the parish of St. Peter's Church, there is no immediate change contemplated in relation to his editorial duties. As soon as arrangements are made for supplying the vacancy occasioned by the above resignation, his object will be an entire devotion of his mind and efforts to this publication and its kindred duties. These, it is believed, are quite sufficient for the occupation of any individual. The situation of things will produce, we trust, on the part of our patrons, who may be in arrears for any part of the first six volumes, an early attention. And we shall not be thought too importunate if we entreat our friends generally to make some efforts for the still larger circulation of our sheet. In doing this, they may not only subserve the cause of religion and the Church, but they will contribute something to the support of one whose years and strength have been most freely spent for that cause.

SOUTH-WESTERN DIOCESE.—Our readers will remember that by special legislation of the last General Convention, the existing Dioceses of Alabama and Mississippi, and the unorganized portion of the Church in Louisiana, are authorized to associate for the election of a bishop. A correspondent informs us that a joint convention for this purpose was to meet in the city of New-Orleans on the last Wednesday in March. We may therefore expect shortly to hear of their proceedings.

RELIGION AND EDUCATION.—A correspondent, writing on several other subjects, closes with the following remarks.

In Strachan's letter, p. 27, it is said, "Bishop Hobart set his face against this baleful system of *separating* religion from education." On this very important point, a subscriber to the Churchman desires all the light that can be had, and he would respectfully suggest, that the more published about it the better for our Church, and the cause of good morals. He has been much pleased with the notices that have appeared of the "Christian Institute" at Flushing. But his present purpose is to ask of the Editor of the Churchman to publish those opinions of the subject to which Mr. Strachan alludes as having come from Bishop Hobart. It would be easy to select them from Bishop Hobart's Charges, Sermons, or Addresses, or forth-coming Life. *His* name would add weight; and his sentiments are no doubt as usual *impressively* set forth. Might not the article be headed "Christian Education,—Bishop Hobart's thoughts on the same?" If this writer had access to all Bishop Hobart's publications, it would give him pleasure to make such a selection himself to be published in some one of our periodicals.

Our friend's request and suggestion shall be borne in mind. We make them public, because in themselves they tend to subserve the designed end, by calling attention to the subject. Dr. Strachan's reference was most probably to Bishop Hobart's course with relation to the University of New-York, an institution which, however widely (we are not unwilling to say, happily) it may have departed from its original plan, was professedly modelled from the London University, in which the divorce of learning was a prominent feature. *Was*, we say; for there too the enemies of revealed truth have found their weakness, and have been constrained to admit some kind of union between the study of GOD's works and that of his word.

SOUTH-CAROLINA.—A friend has favored us with the following interesting extracts from a letter. We know the source, and feel warranted in placing dependence on the representations of an intelligent and judicious man.

"The attention of our people is drawn more than ever to the subject of education for the ministry, and we feel most sensibly the want of clergymen. Our difficulty here is in finding suitable young men willing to prepare for the ministry. We believe that our churches must be supplied chiefly by persons who have grown up in our community, partly because the climate is (at least in the lower parts of our State,) destructive to strangers, and partly because those accustomed to the peculiarities of our colored population are the most likely to be useful among us. We have seldom found strangers willing to exercise their ministry among us, unless driven to it by ill health, and the consequent necessity of removing to a southern climate. Hence (to say nothing of the influence of the unhappy civil dissensions at present distracting the two great divisions of our country,) it is difficult to induce persons to contribute their aid to the education of young men, who it is not thought will ever give us the direct benefit of their ministrations.

We shall probably have within three years an unusually large accession to the number of our ministry, say about *ten*,—chiefly of persons who have received good educations, and are possessed of a competent maintenance:—some have been in other professions, some lawyers, others planters, and of respectable standing in the community: we have work enough for them all. Several of our churches are vacant, and there are many missionary stations where faithful and judicious ministers might be very useful. Our Domestic Missionary Chapel in this city (the prototype of your more prosperous one in New-York) is unsupplied, except by a lay reader.

On the whole, I consider the prospects of our Church in this Diocese more encouraging than they have long been: zeal is increasing,—some of it, perhaps, a little eccentric, but becoming more sober. Among our clergy and people there is a great deal of sound and ardent piety: the public mind, it is true, is diverted too strongly to other things, but we look for this excitement to pass away with the cause of it. The shameless openness of infidelity in our chief collegiate institution has awakened the watchfulness of Christians, and the indignation of many in the community who were not before sensible of the danger; and we look for a reaction in favor of piety."

UNAUTHORIZED TABLES.—A correspondent informs us that the tables mentioned in a late notice of Bishop Onderdonk concerning a spurious edition of the Prayer Book, are 'A Key to the Morning and Evening Service, setting forth the pages, position, and first sentence or title of the prayers, collects, &c.,' forming four 18mo pages, which for the future will be affixed in front of the title of the Prayer Book—a proper place, where whatever advantage they may render will be as easily obtained, and the integrity of our manual of worship preserved. The object of the 'Key' was to assist 'young persons and others not familiar with the Prayer Book' in its use. In this way, our correspondent thinks it has been very useful; although to us he seems to attribute rather too much efficacy to its agency in smoothing the way to a reception of our doctrines and discipline among those to whom they have been strange.

UNION.—When, without the sacrifice of principle, truth and duty can be so advocated as to commend the effort to the favor of men differing widely in opinion on other matters, one of the greatest obstacles to extensive usefulness, (arising from the constitution of society, or rather of our race,) is happily surmounted. This seems to have been done by our fellow-countryman and Churchman, Bishop Doane, in his sermon on the 'Noble Office of a Sunday School Teacher.' The covers of our English periodicals advertise it as cordially recommended by the *Sunday School Teachers' Magazine—Dublin Christian Examiner—Congregational Magazine—Christian Remembrancer—Baptist Magazine—Revivalist, and Imperial Magazine.* Here are the representatives of *four* denominations, and of *three* parties in one of those denominations, heartily united in commending the production of a thorough-going Churchman!

WHAT CAN WE DO?—That a Parish can do *little* is no reason why it should do *nothing*.

Until this principle is universally recognised and acted upon by our clergy, the Church and her institutions must suffer. We are glad to see this subject exciting the attention of the members of our communien, both lay and clerical.

A Missionary at the West, who has charge of one of the feeblest of our Churches, replies in the following manner to an application from one of our Diocesan Societies for his co-operation—"You may consider me engaged to do something for your Society in my little charge. You will of course expect little from us, and less, perhaps, if you knew our real circumstances; *but that we can do little is no reason why we should do nothing.* May your labor in this and every good work be not in vain."—Will not others do likewise?

LITERARY.

ARCHBISHOP WHATELY.—A correspondent of the N. Y. Observer gives the following account of one of the works of this distinguished ornament of the Episcopal Church.

Whately's Rhetoric.—We have risen from the perusal of this book, with high admiration of the author, and warm gratitude for the profit and pleasure he has afforded us. In requital, we are desirous of procuring for the book as many readers, and even students, as we can. It is worthy to have come from the pen of the author of "*Whately's Logic*," in the estimate of Sir James Mackintosh "one of the most important works of the age." It is, we think, precisely adapted to the wants of our clerical brethren. It is fitted to do vast good to the young, and it will do no hurt to the old; and it will entertain those who are not studious enough to desire practical benefit from it. The style is straight-forward, manly, and spirited, and is an admirable exemplification of *argumentative composition*, the rules of which, it is Dr. Whately's object to teach. The reader will here find no mass of rules put together by mere juxtaposition; without either cohesion or logical connexion; Dr. Whately's work seems to be the rhetorical system of the mind, developed and spread over the pages of a little volume.

It will be a recommendation to our readers, that Dr. Whately is a zealous defender of Christianity, and that he seizes all proper occasions to teach his readers how the most subtle arguments of infidels may be met and refuted.

M. Ehacin Carmoly, Grand Rabbi of Belgium, and Member of the Asiatic Society of Paris, intends publishing, shortly, a new edition of the Travels of Benjamin of Tudela, in Hebrew, from a MS. of the 15th century, and accompanied with notes and a French translation. The whole will be comprised in one volume, 8vo.—*Foreign Quarterly Review.*

SECULAR CONCERNS.—We have received a pamphlet, neatly got up, and provided with three lithographic maps, recommending the establishment of "a rock-water company" for the supply of this city. As we profess neither ability nor inclination to meddle with these matters, we recommend our fellow-citizens to buy and read for themselves. There is an additional inducement to do this, in the fact that Mr. Sullivan, the author, has given nearly the whole edition to the Female Assistance Society, and the Society for the Relief of Widows with small children; which institutions will be profited in proportion to the sale.

As it is equally out of our province, we can afford room only to mention '*Cottage Economy, containing information relative to*' almost every thing, by the notorious WILLIAM COBBETT. It is just published in a neat 18mo by John Doyle, of this city, looks like a readable book, and as we dare say the author is better qualified to teach farming than politics or religion, might be profitable, for aught we know, were it not for the plentiful sprinklings of his own opinions on matters in which he is but a blind leader of the blind.

LIFE OF HEBER.—We find the following information in the 'Presbyterian.'

The Life and Travels of Bishop Heber have been translated into German by a Mr. Krohn and published at Berlin. The work appears to have been read with interest, and is highly commended in the literary journals.

We do not know a work better fitted for a parish library. It combines a mass of general information with much matter of an exceedingly (we need not say innocently) amusing kind, and a large proportion of most valuable religious reading.

NOTICE.

NEW-YORK PROTESTANT EPISCOPAL CITY-MISSION SOCIETY.

Quarterly Sermon.

THE fifth Quarterly Sermon in behalf of this Society, will be preached next Sunday (*to-morrow*) evening, March 31st, at the Mission-Church of the Holy Evangelists, Vandewater-street. Services to commence at half past 7 o'clock.

The Quarterly Report of the Executive Committee will be read at the close of the sermon.

The friends of the Mission and Episcopalians generally are invited to attend.

By order of the Board of Managers.
OGDEN HOFFMAN, *Secretary.*
New-York, March 28, 1833.

NOTICE.

ASCENSION CHURCH.

Rev. Manton Eastburn, Rector.

THE unsold pews of this Church, many of which are eligibly located, will be offered at auction in the church, on Monday, the 1st of April next, at 4 o'clock, P. M.

For further particulars apply to
MEIGS D. BENJAMIN, 195 Pearl st., or } *Committee of*
CHARLES CARVILL, 108 Broadway, } *the Vestry.*

MISSION FAIR.

CIRCUMSTANCES have obliged the Managers of Daily Infant Mission School, No. 1, attached to the New-York Protestant Episcopal City-Mission Society, to postpone the fair for the benefit of the school, to Tuesday, April 9, at the City Hotel, at 12 o'clock.

The friends of the Mission and the congregations of the city, who feel disposed to contribute any articles for this purpose, will please send them to 44 Franklin-street, on or before April 6th.

New-York, March 14, 1833. 52—3w.

Calendar.

March 31.—6th Sunday in Lent.
April 5.—Good Friday.
—— 7.—Easter-Day.
—— 14.—1st Sunday after Easter.
—— 21.—2nd Sunday after Easter.
—— 25.—St. Mark.
—— 28.—3d Sunday after Easter.

OBITUARY.

DIED, at Lucky-hit-farm, Frederic county, Va., on the 26th ult., Richard Kidder Meade, in the 50th year of his age. On the morning of the 26th, he was in the enjoyment of his usual health. At 12 o'clock he repaired to the meeting-house at the White Post, and with a fervor of zeal peculiar to himself, was prepared to take an active part in the proceedings of a Temperance Society, which he himself had been greatly instrumental in forming a few months previous, and to the success of which he seemed determined to devote the energies of his mind and body. The society being organized, the President read some very beautiful and appropriate extracts from the addresses of Judge Cranch and others, selected for the occasion by our departed friend; he held in his hand a paper containing many valuable resolutions, which he himself had drawn up, and which he intended to offer with suitable remarks; but when his brother, Bishop Meade, inquired for his resolutions, he turned upon him a countenance and features shockingly marred by *paralysis*. Medical aid was immediately obtained, and he was carried home. A partial paralysis was then succeeded by apoplexy, and a few minutes before five o'clock he expired.—*N. Y. Obs.*

INTELLIGENCE.

DOMESTIC.

ORDINATION.—On the 8th inst., the Rt. Rev. Bishop Griswold held an ordination at St. Michael's Church, Marblehead, Mass., and the Rev. George C. V. Eastman was admitted to the Holy Order of Priests. The sermon was preached by the Rev. Wm. Croswell, and the candidate was presented by the Rev. Mr. Stone.

At the same time, Mr. Stephen C. Miller, late of the Andover Theological Seminary, was admitted to the Holy Order of Deacons. Candidate presented by the Rev. Mr. Croswell.

We are happy to learn that the labors of the Rev. Mr. Eastman in this parish have been attended with a good measure of success, and that its prospects are more encouraging than they have been for a long period. The church edifice, which was built before the revolution, is now undergoing a thorough repair.—*Episc. Watchman.*

CONFIRMATION.—*Thirteen* persons were confirmed in St. Michael's Church, Marblehead, by Bishop Griswold, on the afternoon of March 8th.

CLERICAL CHANGE.—The Rev. John West has removed from Taunton, Mass., and taken charge of the new parish in Newport, R. I.—*Episc. Rec.*

Trinity Church, Centrefield, West Canandaigua; Rev. R. Kearney, Rector.—This recently organized and zealous congregation has within the last fortnight purchased the new Baptist Church in that place. G. A. Wheeler, and Linus Green, Esqs., Wardens, together with Messrs. Thadeus Remington, Thomas Williams, M. D., Asa Hawley, James Blair, Orlando Morse, John Foskit, &c. &c., have displayed no common liberality on this occasion.—The present number of communicants is upward of twenty, and the prospect of an increase is quite encouraging.—(*Aub.*) *Gosp. Mes.*

SUMMARY.

Population of Rome.—From an official statement of the population of Rome, just published, it appears that it amounted last year to 138,459 souls, and that it had diminished by 2,000 individuals since the preceding year. Among this number are 36 bishops, 1419 priests, 2038 monks, 1384 nuns, and 611 seminarists. The number of marriages in 1832 was 1165, of births 5045, of deaths 4659.—*Alb. Argus.*

Post Office in Paris.—The functionaries are a Director General, three Administrators, a Secretary General, 600 Clerks, and 360 Postmen, at an annual expense of 2,082,110f.; the average salary of the clerks is 2,481f. (or 100*l.* a year) of the postmen 853f. (or about 35*l.*) per annum. The produce of postage of letters and Parisian papers was 7,080,000f., giving a clear income of about 200,000*l.* a year. The number of letters distributed, not including government despatches, was—provincial letters 28,000; Parisian letters 15,000. The number transmitted daily from Paris, exclusive of government despatches,—was—of letters 60,000; newspapers 58,000. The number of travellers in the mails in 1829 was 60,000; in 1815 only 4,000; the average of speed obtained on the roads of the first section was, in 1815, one hour nine minutes per post, in 1829, only forty-six minutes, being an increase of speed and travelling of 23 minutes. Out of the number of letters, amounting to 68,000,000, conveyed annually by the French Post Office, the remaining dead letters in 1829 were, 1,100,000, a proportion of one in 63, of these 508,000 were refused, 200,000 unclaimed, 182,000 to persons unknown, and 70,000 to be called for.—*Poste Restante.*

New Church.—A new Church has been organized in Greene, Chenango county, in this Diocese, under the name of Zion Church. The following gentlemen constitute its first officers:—Charles Cameron, Joseph Juliand, Wardens; Robert Monell, Elijah Rathbone, William Hatch, Charles Squires, Alvah Hunt, George B. Lyon, John Winter, Adam G. Ransom, Vestrymen.

The above parish is under the pastoral charge of the Rev. Francis Tremayne, Deacon, Missionary at Greene and Guilford.

Bishop White.—This virtuous and venerable prelate, says the Philadelphia Intelligencer of Saturday, is perhaps the only living individual in this city who can boast of having been the friend of Washington. The recollection of the day when as chaplain of Congress he called down the blessings of heaven upon the infant strugglings of our country, still gives to every thing connected with those times a lively interest. Although now 85 years old, he yesterday [February 22d, Washington's birth-day,] took an active part in the ceremonies of the day, [the laying of the corner-stone of a monument to Washington.]

He ascended the stage erected for the occasion, and raising his feeble hands to heaven, blessed the work that was to commemorate the virtues of his former friend—the *pious Washington*. The scene is described to us by a friend as most impressive and interesting.

N. Y. Gazette.

ACKNOWLEDGMENTS.

NEW-YORK PROT. EPISC. TRACT SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Tract Society, gratefully acknowledges the receipt of the following sums, viz:—

1833.		
March 22.	Cash from a collection made in the following churches on Sunday, 17th inst.,—	
	Zion Church, by Rev. T. Breintnall,	$32 93
	Trinity Church, by Rev. J. F. Schroeder,	125 91
23.	Cash, a donation from Mrs. Skinner,	2 00
25.	Cash from collections made in the following churches on Sunday, 24th inst.,—	
	St. Paul's Chapel, (including a donation of $50 from Christopher Wolf, Esq.,) by the Rev. J. F. Schroeder,	165 36
26.	St. Peter's Church, by Rev. B. I. Haight,	7 00
"	St. Mark's Church, by the Rev. William Creighton, D. D.,	28 26
		$361 46

THOMAS BROWNING, *Treasurer*,
At the Press Buildings, No. 46 Lumber-Street.
March 27, 1833.

AUXILIARY N. Y. BIBLE AND COM. PRAYER BOOK SOC.

THE Treasurer gratefully acknowledges the receipt of the following amounts in aid of the Stereotype Fund for the Bible.

From Henry Carey, per Mr. Browning,		$20 00
" Henry Overing,	do.	20 00
" Thomas R. Smith,	do.	10 00
" Archibald Rogers,	do.	10 00
" Robert Ray,	do.	5 00
" Mrs. Sherred,	do.	5 00
" Mrs. O.,	do.	5 00
" Cash D.,	do.	5 00
" the congregation of Trinity Church, Fredonia, N. Y., per Rev. G. S. Porter,		3 00
		$83 00

RICHARD OAKLEY, *Treasurer*,
No. 122 Front-street.
March 27, 1833.

GENERAL MISSIONARY SOCIETY.

THE General Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, acknowledges the receipt of FIFTY DOLLARS, from "A Friend," by the Rev. Dr. Anthon, for the benefit of the Green Bay Mission, and to constitute the Rev. Mr. Cadle a Patron of the Society.

GENERAL THEOLOGICAL SEMINARY.

THE Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges with pleasure the receipt of $28 70, being the amount of a collection in St. Stephen's Church in this city, after a sermon preached by the Rev. Dr. McVickar.

EDWARD R. JONES, *Treasurer.*
New-York, March 27, 1833.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending March 28th, from the following persons, viz:—

Rev. S. Bragg—Postmaster, Cincinnati—Postmaster, Medina, *with remit*—Postmaster, Schenectady—Rev. John G. Blanchard, *with remit*—Rev. A. Jones, *with remit*—N. Guerout, *with remit* - G. E. Spreuil, *with remit* Postmaster, Catskill—Stimpson & Clapp—Rev. Robt. W. Goldsborough—Rev. T. Y. Tiffany—Postmaster, Lansingburgh—Rev. Jas. A. Saunders—Morse & Harvey—Rev. P. L. Whipple—Postmaster, Albany—J. Hempsted—Thos. W. Dickman—Postmaster, Elizabethtown, N. J.

AN ASSORTMENT OF EPISCOPAL TRACTS,

DOCTRINAL, PRACTICAL, AND NARRATIVE,

Will be kept constantly for sale by the Press

AT TWELVE PAGES FOR ONE CENT.

N. B. This branch of religious publications the Press propose to issue in as great variety as possible.

LIST OF TRACTS FROM THE PLATES OF THE NEW-YORK SOCIETY.

1. On the Duty of Morning and Evening Devotion, 10 pages.
9. The Dairyman's Daughter, (a complete edition,) 38 pages.
16. The Churchman's Profession of his Faith and Practice, 34 pages.
17. The Doctrine of the Trinity.
18 The way of Living by Method and Rule, 10 pages.
19. A Plain Man's Defence of the Church Service, 14 pages.
20. On Episcopacy and Confirmation, 4 pages.
21. An Address to Parents on the subject of Sunday Schools, 4 pages.
22. A Churchman's Reasons for bringing his Children to Baptism; or Arguments in favor of Infant Baptism, 10 pages.
24. Familiar Instructions for the Public Worship of Almighty God, 18 pages.
25. The Old Paths, 14 pages.
26. The Design of the Lord's Supper, 22 pages.
27. The Candidate for Confirmation Instructed, 56 pages.
28. Little Jane the Young Cottager, 46 pages.
30. An Important Discovery, or Temper is Every Thing, 18 pp.
32. A Companion to the Book of Common Prayer, 86 pages.
33. The Socinian, a Narrative, 24 pages.
34. A Manual of Family Prayers, by C. J. Blomfield, D. D., 38 pages.
35. An Address to a Youth at School, 10 pages.
36. Leslie's Short and Easy Method with a Deist, 42 pp.
37. The Evidences of Christianity; by Bishop Porteus, 46 pages.
38. On the Sacrament of the Lord's Supper, 2 pages.
39. A Short View of the Church Catechism, 2 pages.
40. On the Reverence required in Praying to God, 2 pages.
41. On the Lord's Day, 2 pp.
42. An Invitation to Prayer, 4 pages.
43. On the duty of Watchfulness, 4 pages.
44. On Christian Unity; by Bishop Seabury, 10 pages.
45. A Treatise on the Nature and Constitution of the Christian Church; by William Stevens, Esq., 18 pages.
46. A Summary of the Subjects of Divine Revelation; being a Letter to a Converted Deist, by Leslie, 26 pages.
47. Episcopacy tested by Scripture, by Bishop H. U. Onderdonk, D. D., 60 pages.
48. A Pastor's Address to his Parishioners on the Season of Lent, 10 pages.
49. Content and Discontent, 10 pages.
50. The two Death-beds, 10 pp.
51. The Blessed Family, 10 pp.
52. Scougal's Treatise on the 'Life of GOD in the Soul of Man,' 50 pages.
53. On Hearing the Word, 14 pages.
54. The Shepherd of Salisbury Plain, 22 pages.
55. The Novice, 26 pages.
56. The Penitent, 10 pages.
57. The Thatcher's Widow, 10 pages.

Ordinances.

Free and mysterious are the ways of heaven!
'T is man's to profit by God's bounty given;
That bounty how to give, is God's own choice.
Perchance his presence when we think to find
Rapt in the fire, the earthquake, or the wind,
Behold, we meet him in the still small voice.
Creation's range the Maker Spirit fills,
But deals his influence where and how he wills.

"Why bathe in Jordan? wherefore should I lave
My leprous limbs in Hebrew Jordan's wave?
In vain do Abana and Pharpar roll?
Do not Damascus' princely floods excel
All the scant streams that water Israel?
Why bathe me not in them, and so be whole?
The seer methought would raise his potent hand,
And sickness vanish at his high command."

Thus the proud tongue of Syrian Naaman,
Unwont Jehovah's attributes to scan,
The dictates of a wayward spirit pour'd:
Till by persuasive reason better taught,
In God's own way the help of God he sought;
He bathed in Jordan, and he rose restored.
As fresh with health the tender infant glows,
Pure from the wave the snow-white leper rose.

So fares it with the sickness of the soul:
Man from that leprosy would fain be whole;
But life and healing come from One alone.
He names the cure: but man mistrustful spurns
The Saviour's heavenly medicine, and turns
To other views, and reasonings of his own.
Vain reasonings all, which aim to cast aside
Celestial truth by dreams of human pride!

"I know my Saviour suffer'd for my sake;
I hope his promised grace: but why partake
The needless rite of yon mysterious board?
Enough; my feet each day of rest repair
To seek his presence in his house of prayer:
Enough; his goodness in my heart is stored;
And, conscience-led, that heart sincerely pays
Its freewill meed of reasonable praise."

No, not enough, if more thy Lord demands.
Hop'st thou his grace? then seek it at his hands
Beneath the hallow'd bread, the mystic wine:
Him at the paschal feast reclining see,
"Take this, and eat; drink this, and dwell with me;
Behold my presence in my stated sign."
Trust not the grace, without the means, to share,
But, where his word directs thee, seek him there.

Own'st thou his love? What he enjoins obey.
Pass from the paschal feast, and then survey
Thy Saviour bleeding on the fatal tree:
There mark his lips by silent death compress,
Which lately breathed to thee his last request,
"Do this, and this, in memory of me!"
What less return than such memorial, say,
Could love demand, can gratitude repay?

Such be thy thoughts! then when the sacred priest
Again shall bid thee to the heavenly feast,
Pledge of thy health, and in thy Saviour's name;
Turn, if thou canst, away! But ask thy heart,
If thine the love, that speaks the Christian's part;
If thine the faith, the Christian's grace may claim.
No, turn not, turn not! take what God would give:
Why wilt thou die, when he would have thee live?

Bishop Mant.

THE CHRISTIAN YEAR.

PRELIMINARY NOTICE OF PASSION WEEK.

It is remarkable, that in the whole course of the year there is only one week which the Church hath distinguished by a service appropriated to every day of it. That week is the one immediately preceding Easter, commonly called, out of regard to the important event of our Lord's passion which it is the occasion of commemorating, "Passion-week," as the Sunday which introduces it used to be called "Passion Sunday;" a name, which has now for the most part been superseded by that of "Palm Sunday."

The sufferings and death of our blessed Lord, which gave the first occasion for observing a particular season of humiliation and penitence before Easter, caused the time, during which those sufferings are supposed to have occurred, to be observed with especial reference, even when the season had been extended with relation to his fasting and temptation. The concluding period of the quadragesimal fast at all times retained its primitive and special allusion to the absence of "the Bridegroom" from his disciples, the time of his absence itself being, however, increased by the addition of that, during which his previous sufferings were endured, as also of the preceding days of the same week, which was kept with signal marks of strictness and solemnity.

This is recorded in a celebrated passage of Chrysostom, which almost all our ritualists quote or refer to, in speaking of the *Passion-week.* "It was called the Great-week, not because it consisted of days longer or more in number than other weeks; but because at this time great things were wrought for us by our Lord. For in this week the ancient tyranny of the devil was dissolved, death was extinct, the strong man was bound, his goods were spoiled, sin was abolished, the curse was destroyed, paradise was opened, heaven became accessible, men and angels were joined together, the middle wall of partition was broken down, the barriers were taken out of the way, the God of peace made peace between things in heaven and things on earth; therefore it is called the Great-week. . . . Therefore," he adds, "in this week many increase their labors; some adding to their fastings; others to their watchings; others give more liberal alms, testifying the greatness of the divine goodness by their care of good works, and more intense piety and holy living. As the Jews went forth to meet Christ, when he had raised Lazarus from the dead, so now not only one city but all the world go forth to meet him, not with palm-branches in their hands, but with alms-deeds, humanity, virtue, fastings, tears, prayers, watchings, and all kinds of piety, which they offer to Christ their Lord."

In addition to these religious exercises, which were performed at this season with the greatest strictness, the week was further distinguished by other particulars: such as the rest and liberty allowed during its continuance to servants, the general release granted by the emperors to all prisoners, and the suspension of all processes at law, both civil as well as criminal: in consideration of the "common blessings wrought for us all by our common Lord:" and, "that nothing of animosity, or contention, or cruelty, or punishment, or bloodshed, should appear at this holy season, when all men were laboring to obtain mercy and pardon by the blood of Christ; and that men, sequestering themselves from all civil and worldly business, might with greater assiduity attend the exercises of piety, which were peculiar to the solemn occasion."*

The week appears to have acquired this character as early as the close of the third century.† The passage cited from Chrysostom states that it was then called "the great week." By the fathers and other subsequent ecclesiastical writers it has been designated by names, indicative of the subject commemorated in its solemn observances: such as "the days of sorrows," "the days of the cross," "the days of suffering," "the week of fasts," "the week of travails and sore labor," and emphatically "the week." The origin of the name of "Passion-week," by which we commonly designate it, does not distinctly appear; and probably has escaped the research of Mr. Shepherd, who states it to have been so called for many centuries.

PALM SUNDAY.

The Sunday at the commencement of this week is recorded by Bishop Overall, who wrote in the reign of King James the First, or early in the 17th century, to have been called in his time, "Passion Sunday;" though that name had been given to the Sunday preceding, or the fifth Sunday in Lent, especially by the Latin Church.* The name, however, as denoting the Sunday next before Easter, has now been superseded by that of "Palm Sunday," which it bears with allusion to the branches, supposed to have been branches of the palm-tree, borne before our Lord on his triumphant entrance into Jerusalem five days before his death, or, as it were, upon this day. To this occurrence allusion is made in the passage already cited from St. Chrysostom. A name, indicative of the circumstance was accordingly given to the day by ecclesiastical writers and in the books of devotion long before the Reformation: and ceremonies were in use for many centuries, both in the Eastern and the Western Church, consisting of solemn processions of the people with branches of palms, or other trees in their hands, in imitation of the multitude who went before our Lord on his triumphal procession to Jerusalem. These branches were blessed or hallowed with much solemnity: and the whole ceremony was made an occasion of many vain superstitions, and of much licentious pastime.† The bearing of palms having been retained in King Henry the Eighth's time, on the ground of its "renewing the memory of the receiving of Christ in like manner into Jerusalem before his death, and that we may have the same desire to receive him into our hearts," was, however, at length prohibited in England in the second year of King Edward the Sixth, by the same authority as that which has been already noticed, as putting an end to the bearing of candles on Candlemas-day, or the feast of the Presentation. The only outward mark of the ancient ceremony which now remains, is the custom of decorating our churches with branches of blossomed willow; a tree used for the purpose in former times, probably as being the only tree at that time of the year usually in bloom.

It is remarkable that the Church, in her selection of Scriptures for this day, does not advert to the occurrence which gives occasion for the name of "Palm Sunday;" having selected St. Matthew's narrative of that occurrence for the Gospel of Advent Sunday, contrary to the practice of some Churches, as the Roman and the Gallican, which have reserved that narrative for the Gospel of the Sunday next before Easter, the anniversary of the day whereon the event occurred.‡ Her object appears to have been to fix the minds of her congregations upon the sufferings of our Lord throughout the entire week. Her services accordingly consist of the chapters of the several Evangelists, which record those sufferings: commencing on "Passion Sunday," as we have seen the day was called at an early period after the Reformation, with the two chapters of St. Matthew which detail our Lord's passion, appointed respectively for the second Lesson and the Gospel; and proceeding through the narratives of the other evangelists on the succeeding days of the week.

SCRIPTURAL NARRATIVE OF OUR LORD'S LAST PASSOVER.

Now the feast of unleavened bread drew nigh, which is called the Passover.—*Luke* xxii. 1.

The narrative which we are now to consider commences two days before "the feast of unleavened bread, commonly called the Passover," and opens with setting before us our blessed Lord finishing a long course of prophecies and admonitions, and announcing distinctly to his apostles, that after those two days he should be "betrayed to be crucified." The treason and fate, which he thus announced, were already in progress. For about, probably at, this very time the chief priests and scribes and elders of the people were engaged in a privy consultation at the house of Caiaphas, the high priest, concerning the manner of "taking him by subtilty, and putting him to death." They hesitated about carrying their design into immediate execution from fear of the people, and apprehensive of a tumult if they should attempt to seize him during the paschal feast: a usual time with them, as well as the other two great festivals, for putting criminals to death, as making them a more public example. But this hesitation was removed by an occurrence, as little at that time to have been expected, as it is now painful and awful to be remembered; namely, an offer to betray him by "Judas Iscariot, one of the twelve."

Between the consultation of the council and the offer of the false Apostle, St. Matthew and St. Mark introduce into their narratives a fact, which seems to be introduced for the purpose of assigning the immediate cause of the treachery of Judas: namely, that of the anointing of our Lord by a woman "with an alabaster box of very precious ointment, which she poured upon his head as he sat at meat." This appearance of needless profusion roused the "indignation" of some of his disciples, who "murmured against" the woman. But our Lord justified the act, as a good and seasonable work under the circumstances of his approaching death and burial; and passed on it a sentence of commendation for the piety and affection which had dictated it, not without a mixture of reproof for the unmerited and ill-advised censure. An occurrence, extremely similar to this, is related by St. John to have taken place "six days before the passover:" when the woman who anointed our Lord is named to have been Mary, the sister of Lazarus; and the particular disciple, who censured her conduct and who fell under our Lord's reproof, was Judas, actuated by a principle of covetousness under the garb of "care for the poor." The numerous points of resemblance between these two narratives have induced many commentators to suppose, that they describe in fact but one and the same action, there being not the least perceptible variation between them, except that in some points the one is more copious than the other; whilst the descriptions are so far from being inconsistent, that they have all the appearance of proceeding from two different eye-witnesses to the same fact.§

However this be, (for, agreeably to a remark of Dr. Doddridge, "nothing can be asserted confidently, and there is no impossibility in either supposition,") this disappointment about the price of the ointment, acting upon a covetous disposition, and aggravated by the reproof which he incurred, if the two narratives describe the same occurrence; or, if they describe two different occurrences, then this disappointment and pointed reproof of Judas in the first place, and afterward the repetition of the reproof, in which he doubtless was included, together with any other of the disciples who may have been misled by his example; appear to have been the proximate cause whereby Judas was stimulated to carry into effect the resolution, which should seem to have been previously conceived, of betraying his Master. Of this resolution at least, under the influence of "Satan," who by divine permission "entered into him," (Luke xxii. 3,) he now commenced the accomplishment. Thus he made a proffer of his services to "the chief priests and captains," or commanders of the Jewish guard, who regularly kept watch in the temple, and "communed with them how he might betray Jesus unto them."

The unexpected offer of treachery on the part of one of his disciples overcame the hesitation of the chief priests about an immediate seizure of him for fear of the people. Covetousness stimulated by resentment on one side, and infidelity and blood-thirstiness on the other, soon came to an agreement. "What will ye give me," demanded he, "and I will deliver him unto you? And when they heard it they were glad, and promised to give him money. And they covenanted with him for thirty pieces of silver," or *shekels*, equivalent each to about half a crown of our money; the price appointed by the law to be paid for a slave who had been slain: (Exodus xxi. 32,) "a goodly price," at which, according to the indignant irony of the prophet Zechariah, Messiah was to be prized of them. (Zechariah xi. 12, 13.) Judas accepted of the proffered price, mean and paltry as it was: the resolution on both sides was taken: and from that time "he sought opportunity to betray him unto them in the absence of the multitude," or so as to avoid any "tumult of the people."

This conspiracy was formed on Wednesday, the fourth day in the Passion-week. On the following day, being "the first day of unleavened bread," on which it was appointed by the law that the passover, or paschal lamb, should be killed, our Lord sent his two favored disciples, Peter and John, into the city, to prepare for his joining in that solemnity with his disciples: and he gave them a particular "sign of a man bearing a pitcher of water," by which they should be directed to the place where he intended to eat it: a sign which was not only calculated to direct the disciples right in their inquiry, but also to confirm their faith in him at this season of trial by proofs of his intimate foreknowledge even of such trifling coincidences, and to apprize them that all, even the most minute circumstances, which were about to befal him at this next and last visit to Jerusalem, were foreseen by him, and that he was of course fully prepared to meet them.

It was the custom at Jerusalem for the inhabitants to allow strangers the free use of their rooms and furniture at the passover, without other reward or advantage than the skins of the lambs sacrificed. Such a room, furnished with couches round the table, which were spread with carpets or other coverings for the reception of the guests, was now found by the two disciples, acting as Jesus had appointed them; and "they made ready the passover," or dressed the paschal lamb.

To this "guest chamber," or *cœnaculum*, the supposed site of which was afterward occupied by a church bearing its name, and is still shown to visiters of Jerusalem,* our Lord himself came in the evening with the rest of the disciples, and placed himself at table in the reclining posture then customary with the Jews, and addressed his twelve apostles: "With desire I have desired," in the national idiom, or according to our phraseology, "most earnestly have I desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come." This was agreeable to the ceremony usual at the paschal feast, which the master of the family began by pronouncing a solemn benediction over a cup of wine, which he then divided amongst the guests. The distribution in this case was accompanied with a declaration, which has been imagined to have been fulfilled when Jesus "ate and drank with his apostles after his resurrection." But it is nowhere said that he then drank wine; but rather water, their ordinary beverage at meals, for this was sufficient to establish the reality of his corporeal presence. The prediction remains therefore to be fulfilled at his second coming in glory, as more explicitly stated in the sequel.†

After the supper was ended, or more probably whilst it was in progress, our Lord set his disciples a most memorable example of humility, apparently suggested by one of the practices which usually prevailed at this solemnity, though at the same time a deviation from it. For whereas during the solemnity it was customary for the master of the feast to wash his hands,‡ or for the guests to wash their hands§ and their feet,‖ our Lord himself "arose from the table, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel, wherewith he was girded." We must not dwell upon the dialogue of our Lord with Peter, who, distressed by this excessive condescension, refused to allow of its being practised toward himself, but afterward with characteristic animation requested Jesus to wash "not his feet only, but also his hands and his head:" nor upon the occasion, of which our Lord availed himself, for correcting the ambitious views of his disciples, and the unbecoming contest amongst them for superiority, which even at this awful season they were not withheld from prosecuting. We pass on rather to the avowal, which our Lord made of his knowledge of the treachery meditated against him by his unworthy disciple, and of the pain with which he contemplated it.

How continually the treason was present to his mind, and with what feelings of pain he contemplated it, appears from several incidents. In his dialogue with Peter, alluding to the general integrity and purity of his apostles, he observed, "Ye are clean, but not all. For he knew who should betray him: therefore, said he, Ye are not all clean." To his subsequent injunctions upon his disciples, founded upon the example which he had set them, and to his promise of happiness on their obedience, he added, "I speak not of you all; I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me." The contemplation was too painful to be kept in his own bosom: so that "when he had thus said, he was troubled in spirit, and testified and said, Verily, verily, I say unto you, that one of you shall betray me." The distress of the Master was naturally imparted to the disciples. A subject of such deep interest to all of them could not but excite the feelings and the inquiries of all: so that "they were exceeding sorrowful; and looked one on another, doubting of whom he spake, and began to inquire among themselves, which of them it was that should do this thing; and began every one to say unto him, one by one, Lord, is it I? and another said, Is it I?"

Part of the entertainment at the feast of the passover consisted of a dish containing the paschal lamb roasted whole, with a sallad of bitter herbs, seasoned with a thick sauce made of dates, figs, raisins, vinegar, and other ingredients mingled together, called "haroseth," from "haras," *a brick*, to represent the tempered clay, of which their forefathers made bricks during the Egyptian bondage.¶ Their mode of eating it is illustrated by the practice which still prevails among the Moors of Barbary, the Arabs, and other eastern nations, who make use neither of knives, forks, nor often of spoons, but only of their fingers and hands, even in eating pottage, or what we should call spoon-meats: but when their food is of the latter kind, they break their bread or cakes into little bits, or sops, and dip their hands and their morsels together therein.** Hence we perceive the purport of our Lord's answer to the inquiries of the disciples, "It is one of the twelve that dippeth with me in the dish. He that dippeth his hand with me in the dish, the same shall betray me."

But the answer was still unsatisfactory: at the same time the interest of the apostles was not likely to be abated by the sentence, with which it was accompanied, "The Son of man indeed goeth as it is written of him; but wo to that man by whom the Son of man is betrayed! good were it for that man if he had never been born." Simon Peter therefore made a motion with his head to John, who from the peculiar affection with which he was regarded by our Lord was honored with the nearest situation to him at the table, and who, as they were all in a reclining posture, each of them resting on his left elbow, was "leaning on the bosom of Jesus;"* to inquire particularly whom he meant. To John's inquiry Jesus answered, probably with a low voice so as to be unheard of the other disciples, "He it is, to whom I shall give a sop when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot." Judas himself also, fearful perhaps lest by his silence he should betray his guilt, and compelled as it were by this immediate appeal to his conscience to take part in the conversation, "answered and said, Master, is it I?" Our Lord replied by a form of expression, which most solemnly indicated affirmation in the Hebrew tongue, "Thou hast said."

The giving of the sop, together with this affirmation, thus fully confirming to Judas his Master's knowledge of his guilt, hardened him in his criminal intention. The evil spirit, who had previously put it into his heart to betray his Lord, now more deeply "entered into him," and took possession of him with more entire mastery. (John xiii. 27.) The sequel of our Lord's language, caused perhaps by his rising suddenly from the table, "That thou doest, do quickly," intimating further his perfect knowledge of the traitor's appointment with the chief priests and elders, and admonishing him, as it were, not to lose the opportunity by delay, caused no abatement of the traitor's evil intention. Unintelligible as it was to the other apostles, and interpreted by them in different but erroneous senses, to his conscience it spoke a sense which could not be mistaken. He had no answer to return to the admonition. His resolution had been taken: his covenant had been made: he had sold himself for the wages of unrighteousness: it was night; and so, "having received the sop, he went immediately out" to accomplish the work of darkness to which he was pledged.

The "troubled spirit" of our Lord, distressed by the knowledge of the treachery of one of his apostles, was further disturbed by the foresight of the timidity and weakness of another. For when he had assured his disciples, that now God was about to be "glorified by the glorifying of the Son of man," and had impressed on them his "new commandment" of mutual love, such as he had borne to them, and such as became them in their character of his disciples, in consideration of his approaching removal to a place whither they could not now follow him; and when Peter in reply had inquired, "Lord, why cannot I follow thee now?" and had affirmed, "I will lay down my life for thy sake:" Jesus answered with an earnestness, and in a form of speech which spoke his inward emotion, "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall not crow till thou hast denied me thrice," as St. John reports: or, as we read the awful warning in St. Luke, "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and unto death. And he said, I tell thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest me." St. Mark, in his record of this prediction, says, "Before the cock crow twice:" which, however, may be taken as equivalent with the phrase reported by the other evangelists: for the Jews reckoned three, and the Heathens two, cock-crowings; of which the second, or that about break of day, was the most remarkable.

This admonition of our Lord passed during the supper: before the conclusion of which he proceeded to institute that holy sacrament, which derives its name from the time of its institution, and which was in future ages to supersede the Jewish passover, and to be the means of grace and edification to the members of the Redeemer's Church. At a particular period of the paschal supper it was customary for the master of the family to take a portion of unleavened bread reserved for that purpose; and dividing it into parts equal to the number of the guests, he gave to each guest a part. And one of the youngest of the company, or a child, asking the meaning of this mysterious rite, according to the sixth verse of the twelfth chapter of Exodus, he answered by repeating the "hagadah," or *showing forth*, "This is the bread of affliction, which our fathers ate in the land of affliction. Let him that is hungry come and eat the passover: let him that hath need come and eat the passover: for this passover is our saviour and our refuge."—Then taking the cup, he first tasted it himself, and presented it to each of them, saying, "Blessed be thou, O Lord, our God, King of the world, who hast created the fruit of the vine." This last cup therefore was usually called "the cup of blessing," as in St. Paul's first Epistle to the Corinthians, or "the cup of salvation," as in the 116th Psalm.†

Upon this custom the institution of the holy sacrament of the Lord's Supper was evidently engrafted, with such a change of circumstances, and such an application to the death and sacrifice of our Lord, as the new covenant of the Gospel required. The following account of it is composed from the narratives of the three first Evangelists: for there is no narrative of the institution given by St. John, whose silence is a testimony to the fulness, as well as correctness of the previous accounts; but a fourth is recorded by St. Paul to the Corinthians, as matter of special revelation received by him of the Lord, and the institution is by him denominated "the Lord's Supper." "As they were eating, Jesus took bread, and blessed, or gave thanks, and brake it, and gave it to his disciples, and said, Take, eat; this is my body, which is given, or broken, for you: this do in remembrance of me. Likewise also he took the cup after supper; and when he had given thanks, he gave it to them, saying, Drink ye all of it: and they all drank of it. And he said unto them, This is my blood of the new testament which is shed for many. This cup is the new testament in my blood, which is shed for you, and for many, for the remission of sins. Verily, I say unto you, I will drink no more henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom, in the kingdom of God."—(Matt. xxvi. 26-29, Mark xiv. 22-25, Luke xxii. 19, 20.)

Of this last sentence the interpretations have been different: some commentators supposing that it was accomplished when our Lord ate and drank with his disciples after his resurrection; others, that it had a figurative meaning in the kingdom of Christ, which commenced after his resurrection, but more perfectly after his ascension. The best interpretation, however, appears to be, that he would no more celebrate this or any other deliverance till he should celebrate together with his apostles the great and last deliverance in a future world: the expression of "drinking wine" being used, after the manner of Scripture, to indicate feasting, a figure not unfrequently employed to denote future happiness; and the wine being described as "new," to intimate the unknown nature of those enjoyments prepared for his faithful disciples in a future state. But what more immediately imports us is to notice the various particulars in this institution of the holy sacrament: the value assigned to the body and blood of Christ, as given and shed for the remission of sins; the mysterious character imparted to the bread and wine, thus invested with a spiritual nature, and constituted the visible signs of Christ's body and blood; the injunction upon all of Christ's disciples to partake of them; the remembrance of Christ himself, which they are to preserve and testify by partaking; add to these the perpetual endurance of this solemnity, till the second coming of Christ to judgment, as intimated by the words of St. Paul in his record of the transaction, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." (1 Cor. xi. 26.)

The sacrament of the new covenant being thus instituted instead of the passover which was to be superseded by it, our Lord concluded the solemnity in the manner common with the Jews at their paschal supper, which was terminated by their singing the 113th and five following psalms of praise and thanksgiving for all God's mercies, of which the last, the 118th, was peculiarly significant of the coming of Christ. This they called the "Hallel," or "Great Hallelujah."* In conformity to this custom, our Lord and his apostles are related to have "sung a hymn," or hymns, for there is nothing to limit the meaning to a single hymn or psalm: and most probably what they sang consisted of the paschal psalms, in which the disciples, accustomed to that recital, would have readily joined, and in which, as the Jews observe, are mentioned the sorrows of the Messiah and the resurrection of the dead:† unless we suppose with Dr. Hammond that some other hymn may have been sung, adapted to our Lord's present particular institution, and similar to the Christian hymn recorded in the fourth chapter of the Acts.

Bishop Mant.

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* Bingham. † Shepherd.

* Wheatley.
† Ellis's edition of Brand's *Popular Antiquities.*
‡ Shepherd. § Townsend.

* Maundrell. † Hales. ‡ Doddridge. § Townsend. ‖ Hales. ¶ Hales. ** Shaw.

* Doddridge. † Hales.

* Hales. † Whitby.

PRACTICAL.

A FORGIVING SPIRIT.

Christ suffered to redeem to himself a peculiar people—a people differing from the world. So far then as men are the servants of Christ, they form a peculiar people. One mark of this peculiarity is a *forgiving spirit.* The injunction to forgiveness is unknown in the ethics of the world. It is peculiar to the system of Christ. There it forms, not only an important, but a fundamental principle. Without it, not a step can be taken toward heaven, not an acceptable prayer for pardon can be breathed. "*If ye forgive not men their trespasses, neither will your Father forgive your trespasses.*" The clouds of angry and vindictive passions must be rolled away, before the star of hope can shed its beams on the heart. It is a principle that admits of no compromise: for we can never enter heaven without the forgiveness of sins, and this forgiveness we can never receive unless we exercise it toward others. Christian reader, is there no being in the world toward whom you are cherishing an unforgiving spirit? Are there none among your brethren whom you ought to forgive? If there are, you are cherishing a viper that will destroy you for ever. How vain—how awful the mockery of prayer! Why ask God to forgive you, when his word is pledged that he will not? Why pray for the prosperity of Zion, when you are blocking up the channel through which her blessings descend?—*Epis. Recorder.*

ENDEAVOR TO DO GOOD PERSONALLY.

If a man were left to choose whether he should bestow a hundred dollars in charity, by means of an almoner, or in personal alms, he ought certainly to prefer the latter mode. Even if the ultimate effect on the beneficiaries should be the same, the gain of the giver would be far greater. Give a large sum to a friend for the use of the poor, and you exercise, perhaps very strongly, a single feeling of benevolence. But give the same sum, by a hundred different gratuities, and you exercise the benevolent feeling daily. You have your pity excited by seeing the objects of your favor. You enjoy the relief that is afforded them. Your heart is kept in a constant glow, and the luxury of doing good is felt in its purity. So also in efforts for the souls of men. By contributing to support a missionary, one may instrumentally convert a multitude; and he who does so, does well. But no liberality of this kind should absolve a man from daily, personal endeavors to save the souls of those around him. Perhaps it may be said with truth, that no one can fully exercise evangelical love for souls, who does not make personal direct attempts to impress them with divine truth. No means have been more remarkably blessed than faithful, private exhortation.—*Presbyterian.*

ON RECEIVING THE BIBLE AS A WHOLE.

If any person were to take an extract from any particular book, and send it forth into the world, capable of being interpreted in a manner never intended by the author, every man of candor and of common sense would desire to see the whole book before he formed his opinion of the work of the author. This ought also to be done with respect to the sacred writings. This much is their due, and cannot in justice be denied them; and this, in the name of my great Master, I demand for them. And why should it be denied? Is it not very strange, that men will use common sense when they are investigating any other subject, and will not bring it along with them when they come to trial about matters of eternal concerns—of heaven, hell, and an eternity of happiness or misery?

There are evidently many particular passages of Scripture, which, when considered and taken separately, seem to have a meaning very different from other passages and from the general current of Scripture. But the truth depends not upon one passage, but upon the general agreement and union of the whole. In interpreting Scripture, one passage is to be compared with another, and with the general tenor of truth.—*Rev. W. Howell.*

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